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Zion's Herald.

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GOD'S ORGAN.

Henry W. Stratton.

An organ is the spring,
And May-days are the stops;
The sunbeams are the keys
That, yielding to the touch
Of music's master—Him,
The great God-organist—
Unclose the frosty valves
Of bulb and root and seed.
The earth as bellows swells
Her juices rich with life
Through many a range of pipes
From tiniest grassy stalk,
Flower-stem and flutey reed,
To diapason oak,
Thill modulated forth
In mingling melodies
Of odor, form and hue,
Bright music blooms her way;
So ravishing the sense
That all her beauty rare,
Pulsing the inner life,
Enthrills the naked soul
With sweetest ecstasy.

Boston, Mass.

The Outlook.

An illustration of the wonderful rapidity with which a pair of shoes can be manufactured by modern processes was given last week to a party of gentlemen in M. C. Dizer & Co.'s factory in East Weymouth. A kangaroo skin "in the hair" was tanned and finished for the "uppers" in two hours and forty minutes. It was then put into the hands of skillful workmen, who in one hour and twelve minutes produced the shoes complete and fitted to the feet of one of the visitors present. It is doubtful if such speed in shoe-manufacture has ever been reached before.

Three years ago last February an accident occurred in the tunnel of the New York, New Haven & Hartford road, in New York city, by which six persons met a horrible death by burning. The Company had seen fit to disregard a statute which made it unlawful for steam railway corporations to heat passenger cars with stoves. Besides the personal damages paid to the sufferers from this accident or their heirs, the State imposed a fine for flagrant violation of law. The legal fight over this fine has been a long one, but the Court of Appeals decided last week that the Company must pay the penalty—\$7,000 and costs. This decision is salutary both as a vindication of law and as a warning to its trespassers.

The sixth forensic contest between Harvard and Yale was held in New Haven last week, with Dr. Chauncey M. Depew as presiding officer. The jury consisted of Gov. Brown of Rhode Island, Prof. Brander Matthews of Columbia College, and Dr. W. S. Rainsford of New York. Three contestants appeared on either side. Yale took the affirmative of the resolution "that full membership in the House of Representatives should be given to members of the cabinet." Harvard took the opposite view, and the decision of the jury awarded the victory to the Cambridge boys. Such contests are helpful as showing that brain competition as well as that of brawn finds favor in our colleges, and that public speaking is not to be numbered among our lost arts.

The Brooklyn Health Board invaded a dense tenement district last week with sixty physicians, who were attended by 150 policemen, and enforced the vaccination of nearly 6,000 persons. The campaign was made in the evening, and the work was not finished

until long after midnight. There was little respect for personal rights in this arbitrary proceeding, but a good deal of regard was shown for social rights and interests, and, in the long run, for the persons themselves, despite their resentment at being inoculated against their will. Chicago may be compelled to resort to a similar course.

Shifting the Burden in New Zealand.

Three years ago this remote but prosperous island reformed its system of taxation. It decided to draw its revenue from the land. All estates up to \$7,500 in value were required to pay what was known as the "ordinary" land tax of two cents to every \$5 of valuation, an exemption, however, of \$2,500 being allowed until the estate reached the above net value. After this a "graduated" tax was imposed, the amount of exemption diminishing until the estate became worth \$12,500, when no further exemption was granted and the full "ordinary" tax was collected. There are 90,000 land owners on the island, but because of the exemption only about one-seventh of these pay any land tax at all; and only 1,491 persons belong to the class of those who pay the "graduated" tax. An income tax is paid by 3,448 persons. The system works well both as respects revenue and equity. The revenue has increased \$100,000. Only 249 workmen of small means are now taxed, against 2,242 under the old system. The burden, in short, has been shifted from the poor to the rich, and especially to those owning land. This experiment is certainly an interesting and significant one.

Railroad Magnates in Session.

About seventy-five prominent railroad officials of the Central Traffic and Trunk Line associations met in New York last week to discuss the matter of rates, and particularly the contracts and agreements proposed some time ago, which include a penalty for rate-cutting of \$10,000. Unanimity, of course, is essential for any effective pooling arrangement, but this unanimity was lacking. Sixteen companies were willing to sign the agreements—all of them belonging to the Trunk Line Association; but fourteen roads were not yet prepared to accept the contract. The question will come up again this week in Chicago at a meeting to be held of the Central Traffic officials. A good deal of friction exists between the Pennsylvania and the Lehigh Valley corporations because of the flooding of the market by the latter with reduced-rate tickets. An attempt was made at the New York meeting to persuade the Lehigh Valley officials to buy up these tickets and thus check the demoralization which their action has produced. The attempt failed. Apparently these meetings are not successful as respects mutual concession, however important they may be for discussion.

Some Good Work Done.

Some commendable work has been done in this city and vicinity the past year by that aggressive organization known as the "Watch and Ward Society." To have closed up twenty-one gambling resorts and three of the worst houses of ill-repute in this city, and to have broken up one dangerous fraud—considering the legal difficulties which are thrown in the way where vice becomes entrenched—would be in itself an excellent record; but, besides, four men have been convicted for selling obscene books, another indicted for distributing obscene cards, seventy-two have been convicted for selling policy and lottery tickets, sixty-two for gambling or being present at the same—in short, one hundred and fifty persons engaged in various corrupt or corrupting practices have been brought before the courts and compelled to pay fines aggregating \$6,225. Nor is this all. The police of this city have been made to feel that they are under surveillance, that collusion with crime on their part or neglect to enforce certain laws is certain to be brought to the public attention and to furnish matter for report to the

police commissioners. It is needless to remark that this energetic Society finds plenty of work on its hands.

Disestablishment in Wales.

The Anglican Church in Wales long ago ceased to be the church of the people. The tax for its support is a heavy burden. The demand for its disendowment is a vehement one. Some twenty-five years ago the Gladstone government disestablished the Irish Anglican Church, and though "vested interests" suffered by this act, the cause of religion was probably advanced by it. As to Wales, in case the bill now before the Commons passes, the House of Lords would contain no Welsh bishops, ecclesiastical law would cease to be legally obligatory, all public and private rights in patronage would come to an end. The church would continue to exercise its spiritual functions, but its support would come from its own membership. Its present income—about £250,000 in the aggregate—would be devoted to purposes of a public and unsectarian nature—the building of hospitals, the training of nurses, the erection of libraries, parish halls and laborers' dwellings. The principal opposition to the measure will probably come from the House of Lords, where the proposal will be denounced as sacrilegious, and where the defenders of the Anglican Church, fearful lest the reform should be carried further and involve the Established Church in the home territory, will use every argument to secure its defeat.

A Commission on the Unemployed.

A special committee of the Massachusetts legislature devoted eighteen sessions to the hearing of such facts and arguments as Mr. Morrison I. Swift, and those whom he summoned as witnesses, saw fit to present. The outcome was the recommendation that a commission of three be appointed to investigate this problem of labor in some practical way, the principal object being to discover some method of differentiating the work-seeker from the work-hater, or professional tramp. Some disappointment has been expressed at the nominations made by Governor Greenhalge for this commission. Two labor representatives have been named—James F. Carey, of Haverhill, a shoe manufacturer, and identified with temperance and economic reforms; and David F. Moreland, of Woburn, a well-known speaker at labor conventions. The chairman of the commission is Prof. D. R. Dewey, of the Massachusetts Institute of Technology, who has filled the chair of political economy for the past seven years, and whose thorough familiarity with social questions and statistics will be of great value to his more practical associates. Stronger appointments might have been made, possibly, a thorough business man might have been substituted for one of the labor representatives; but on the whole there appears to be no ground for serious criticism. The commission is thoroughly competent, and is made up of energetic, sincere men, who will perform their duty intelligently and thoroughly.

Suffragists and Anti-Suffragists.

A remarkable division of opinion on the subject of woman suffrage has been manifested in New York. A few weeks ago several prominent ladies, many of them leaders in society and hitherto unidentified with the movement to enfranchise their sex, organized for the purpose of having the word "male" stricken from the State constitution by the convention that is to revise that document. They established headquarters and circulated a petition which soon obtained thousands of signatures. But an opposition movement has lately been started. The Suffrage League finds itself confronted by an Anti-Suffrage League, also composed of society leaders, who maintain that "it would be against the best interests of the State to give woman unqualified suffrage, thus taking an irrevocable step at a time when the country is already burdened with many unsolved problems"—a protest that

will provoke the ridicule of their more positive sisters. The "Antis" have also established a headquarters, drawn up a petition, hired agents, and are conducting a silent campaign—which only proves to the outsider that they have the brains and executive ability to make good use of whatever powers the franchise would confer upon them; and is also significant of a growing feminine interest in the subject which has been urged as the principal objection hitherto to the concession of civic rights.

More Ocean Cables.

Two more are to be laid this summer; there are already ten. The orders for one of the new ones was placed last November with Siemens Brothers & Co., at Woolwich, Eng. Their facilities are such that they can manufacture from 50 to 55 nautical miles of deep-sea cable in twenty-four hours. Their latest product is much heavier and larger than any previous one, and the speed of signaling through it will be at least one-third faster than has been heretofore attained. Its total weight will be 3,400 tons. It will be laid in sections by the telegraph ship "Faraday." The shore ends— from Waterville, Ireland, on the one side, and Canoe, Nova Scotia, on the other—will be first located and buoyed. The steamer will then receive the deep-sea section, splice it to the Ireland end, reel it out, and make the final splice on the Great Bank of Newfoundland. About seven nautical miles of cable can be laid in an hour; it will take, therefore, about ten days to complete the deep-sea section. The total length will be about 2,300 miles.

A Railroad Reorganized.

It has required great skill to resuscitate financially the New York & New England road, and the plan proposed by the committee of reorganization is too elaborate to be presented in a paragraph. The salient points, however, are as follows: A new company is to be formed with a capital stock of \$25,000,000 (of which \$5,000,000 is to be preferred stock), and a mortgage indebtedness of \$17,500,000 to be covered by fifty-year 5 per cent. bonds. Of this issue \$10,000,000 will be used to retire or exchange the present first mortgage bonds. The present second mortgage bonds (principally held by the New York, New Haven & Hartford road) are to be taken up by offering the bondholders 40 per cent. in cash and the remaining 60 per cent. in the new bonds. Preferred stock will pay an assessment of 35 per cent. and common stock 20 per cent. per share. The road is to be put into a thoroughly satisfactory condition, and all accrued interest, notes and floating debt are to be paid off. The estimated cash requirement for this purpose is \$6,746,815, which is provided for in the above plan. A strong syndicate has been formed to pay the assessments on such common stock as the present bondholders may decline to pay and to succeed to their rights thereby. Evidently this road is entering upon a new era in its history.

A Final Glance Round.

The labor status is more unsettled than it was a week ago. The strike on the Great Northern has not been adjusted, and the participation of the Knights of Labor in the contest foreshadows a struggle which may affect every railroad west of Chicago. The coke operatives have joined the vast army of soft-coal miners in their refusal to work on present wages. Not much disorder is yet reported, but as the strikers have no reserved resources, serious trouble is apprehended. Various contingents of Coxey's army have started for Washington. Two of them, numbering over two hundred men each, having seized freight trains, have been arrested by troops and will be legally dealt with. The Tariff still hangs fire in the Senate committee; it is given out that a compromise bill has been agreed to which reconciles the various factions of the party of the administration. Abroad, Greece has been again shaken by earthquakes, which have completed the destruction of several towns before visited and greatly increased the death list. The cholera plague-spot is in Portugal, and more especially in Lisbon where the outbreak of last week shows no sign as yet of ceasing. The total number of cases on the 28th ult. was 380.

Our Contributors.

GENUINE FRATERNITY CULTIVATED.

Rev. W. V. Tudor, D. D.

I WAS born, converted, ordained, and appointed to circuit and station in the Methodist Episcopal Church. Since the civil war I have been in the Methodist Episcopal Church, South. I might liken my love toward the two churches to that for my mother and wife respectively. To compare, where comparison can be only figurative, if I love my wife the more, love for my mother is not the less. The basis of fraternity is with me, therefore, a very simple matter. Perhaps the nearest and most intimate friend in the ministry I have today is H. B. Ridgeway, D. D., president of Garrett Biblical Institute, my schoolmate in boyhood, my college chum, my senior colleague on a circuit. Our relations have never for one moment been interrupted; and fraternal relations are with me, therefore, a practice as well as a faith. It is of fraternity, in this sense, of which I write in this paper.

What Of It Exists?

Much every way. The Christian air is full of it. The Master's word settles it: "All ye are brethren." One touch of the spiritual makes the church akin. In Episcopal Methodism, of which our thoughts are now, the names of Christ and Wesley are linked together inseparably as though by the same authority which said, "Where-soever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." It is a twofold cord. "Christianity in earnest"—the other name for Methodism—is fraternity in earnest. The friends of Jesus love one another—the essence of fraternity. The *imperium in imperio* no prejudice touches; it is the kingdom of Christ within the Methodist fold. Each esteems other better than himself. There is a deep to which the agitations of the surface are absolutely unknown. The common fellowship is with the Father and with His Son, Jesus Christ. The fellowship of sufferings for Christ's sake creates the sympathy, the fellow-feeling, which make us "wondrous kind" and fraternal; and to suffer with Christ is the chief mark of the true church. In the real Christian life there is nothing to envy carnally, no occasion for jealousy, no difference but what cements rather than separates, a difference of suffering. Christians are exiles from this life, "hating," "losing" it; a common adversity huddles, groups, binds them together in spirit. They "seek a country," are pilgrims, wayfarers. Genuine fraternity already exists among the disciples of Christ. They do not know each other after the flesh. They are spirits; "the body dead because of sin." Their cultivation of fraternity is holiness. Brotherhood is cultivated not so much to be brought closer together among themselves as to draw nearer to Christ—the means or institution of society whereby to be yet more closely united to Him than to one another, to be in communion with Him far more than with one another, to be His community. An element of it is to have all things common—neither says any one that aught of the things which he possesses is his own; the element is sacrifice, not acquisition. The aim is not fraternity, but Christ. This single eye discovers the subject in full light.

There is a semblance of fraternity in Methodism, but the inquiry couched in the terms of the title of this paper, proposed by one, responded to by another, shows a feeling that the attainment is yet short of the ideal. There is the semblance of fraternity; there is far more. There is the semblance, not simulation, but resemblance because there is reality, as brothers of a family resemble each other in feature. The warm grasp of the hand on meeting, the pleasant smile, the facetious moment perhaps, the happy conversation, are the habit with the millions of Methodists as though no division had ever taken place. Business relations and intermarriages know no difference. The largest hospitality of homes is on both sides. It is announced for the very pleasure of the fact, in the journals of both churches, that Bishop Goodsell entertained Bishop O. P. Fitzgerald in his own home at San Francisco, and Bishop Duncan likewise entertained Bishop Foster (I think it was) at Spartanburgh, S. C. The pulpits are open respectively, and the people after service come up to take the visiting preacher's hand. Fraternal delegations to the Conferences are so eager as to be almost a bore. Editors do not quarrel any more perhaps than the "science of jour-

nalism" requires. Scientific sparring it must be. More seriously, Dr. Parkhurst of ZION'S HERALD is taken to task by the Nashville Advocate for something he has said; and then later writes an editorial on "Southern View of Lynch Code," which is as fair to the South as a Southern man could have made it, and which entitles him to invite a contribution on "Cultivated Fraternity," to which, in fact, his article has already greatly contributed. All these amenities—and many others, if it were worth while to name them—of social, public and literary correspondence, obtain among the States, or the world's people, as well as in the church. There is a deeper and real fraternity existing by liberal samples and brilliant illustration in the two great churches—the true brotherhood according to the principles already given; the brotherhood of holiness and spirituality and self-sacrifice and Christ; the brotherhood to which names and places are practically unknown; the brotherhood in which no man is called master, no organization, no bishop, no editor, no tradition, no public opinion; in which every man looks not on his own things, but each also on the things of others with the spirit to find them better than his own, with a spiritual care equal to his natural care for himself. The sentiment is, if we want anything another has, it is his burdens, to help bear them. They are "His own sheep," and, true to the Saviour's figure of speech, it is harder to keep them apart than together. They are not particular about conferences with flesh and blood, with Peter and James at Jerusalem; they can even withstand Peter to his face, and the right hands of fellowship be not dissolved.

It would not consist with the spirit of this article more than to mention barely the things which to "the remains of the carnal mind," and by such remains, at once

Offer Offense to and Hinder Fraternity.

(a) Self—our record, our own things, our church. Of what advantage to my subject would be any least review of our history, or histories? Plainly none. The truth of history sometimes makes the truth of the present look ridiculous; yet the latter is the truth as well, and that nearest to us, and with which we have most to do. At a brilliant reception given by a prominent layman at his residence to the Ecumenical Conference at Washington, in 1891, I jostled, with my wife on my arm, in the crowd, against a distinguished minister of our Southern Church, with his wife also. We were pressed on every side by colored brothers and sisters. My friend looked around and remarked, with a smile curling his lip, "I never felt so much like a fool in my life." Another minister explained a distinguished brother's absence: "He is afraid of his record." I can afford after these stories to say that which I believe, that the Methodist Episcopal Church is farther this day from electing a colored man to the episcopacy than it ever was. You have no idea of it, Mr. Editor; I mean you collectively. We are none of us quite consistent. Fear of the record makes cowards of us all and shy toward one another, which impairs fraternity. Controversial history is of all histories the least impartial, because self is prominent. In the true brotherhood self is merged in the fraternity. The past is with the eternal past. "Act, act in the living present," is the true and ringing cry of profane verse. The spiritual better puts it, "None of self and all of Thee."

(b) Politics. When I was at Cottage City last summer, the president of a college of the Methodist Episcopal Church told me that in one hundred students not more than one or two were Democrats, the rest were Republicans. So we of the South are much accustomed to regard the millions of Northern Methodists as similarly divided in political partisanship, and visions of the Southern Force bill rise before our eyes. On the other hand, our name, South, attached to us, almost blots out, before the eyes of our brethren of the North, the other and truer and better name of Methodist.

(c) Organic union. I mean specifically that the leading significance or great objective point of fraternity in the Northern mind is union, and whatever in the South opposes or fails to respond to that idea is regarded as unfraternal. I suppose that Bishop Foster would agree to "depart in peace" if he could see the accomplished fact of a united Methodism. The brotherly spirit of that godly, glorious man cannot be denied; nor do I mean, by the mention of his leading name, in the least to connect him personally with the "unfraternal conclusion" spoken of above; but I mean, with him for a leader and example, to open the way for

the admission that the quibbling and Christian overtures of the Methodist Episcopal Church toward the Methodist Episcopal Church, South, in the line of reunion, have not been entertained by the latter with encouraging consideration. If there be credit and blame respectively, as respects a good thing, the credit is wholly due the North; and the blame of the other party, in the minds of those who have the credit, is much to the effect or impression of unfriendliness. This impression as a hindrance to fraternity, as essential Methodists, must be banished. There are no signs now that we shall ever be one church in form. Practically we are one church. It was a very reason Abraham had for parting from Lot: "For we be brethren." If we understood the unity of Father and Son, we should see that the Saviour's prayer is even now fulfilled: "That they may be one, even as we are one." Perhaps God divided Methodism to save it, to lead it not into the temptation of political power in the State. In his great paper at Chicago, Dr. Philip Schaff said of the Methodist Church: "It is the strongest church in the United States." Methodism is not more to be trusted with temporal ascendancy than Romanism. Bishop McTear and Bishop Ames could have been grand inquisitors. I knew them both familiarly and affectionately. I speak of their human elements, their strong opinions and will. As God laid hold on them they were as far from inquisition as a saint is from a demon.

The drift of the church universal is today more to congregationalism than to connection. The next great advance movement in Christendom will be something like federation. Why not practically illustrated in Methodism first? It takes shape already in our foreign mission work. Why may it not be at home as well? Federation, league, covenant, "a more perfect union," such as the colonies consummated in the Federal government, a league which has proven to be no rope of sand, the strongest and best State in the world; and let the church profit by the example. The historian ascribes the failure of the Crusades, with the loss of those objects for which they were professedly undertaken, to the desperate conflicts between the Hospitallers and Templars, when the two orders began to seek wealth and power, in the twelfth century; and again the church may profit by the example. Our two churches have territory, property, wealth, power; we have need to beware lest, by our jealousies and contentions, not the crusade, but the Cross, be a failure in our hands.

(d) Imperfect knowledge of each other. We need to know each other better. My first conscious notice that I recollect of the separation of 1844 was in my entire sympathy with the North in the celebrated cause of the Book Concern at New York before the Supreme Court of the United States. In my present union with the Church South I have likened myself to Peter when the vision showed him he should not call any man common or unclean; while, on the other hand, my deep consciousness is of my present fraternity in feeling healthfully and gratefully leavened by my former associations and sympathies.

The last general proposition of this paper shall point to the grand resort of a spirit that would be right, and would help righten things,—

Prayer.

It is not of the moral affection, love, that the Apostle in one of his prayers undertakes to assert dimensions—breadth, and length, and depth, and height; it is of the building he had in his eye, itself rooted and grounded in love, and as though it had grown out of love "unto an holy temple in the Lord," the love of God, of Christ to man. "Such wonders love can do." Filled with all the fullness of God, full of God, full of religion, full of love, may we be, and we shall see the family building of our common Methodism rise, unique, symmetrical, of dimensions from lake to gulf, from sea to sea, its height unto heaven, the great hope! God speed the day!

Richmond, Va.

THE WORD SHE REMEMBERED.

"You remember the sermon you heard, my dear?"
The little one blushed, and dropped her eyes. Then lifted them bravely, with look of cheer—
Eyes that were blue as the summer skies.
"I'm afraid I forgot what the minister said, He said so much to grown-up men, And the pulpit was 'way over my head; But I told mamma that he said 'Amen.'
"And 'Amen,' you know, means 'Let it be,' Whatever our Lord may please to do, And that is sermon enough for me, If I mind and feel so, the whole week through."
I took the little one's word to heart, I wish I could carry it all day long, The "Amen" spirit, which hides the art To meet each cross with a happy song.
—Mrs. M. E. Sangster.

OUR NEW YORK LETTER.

"Stuyvesant."

ONE may well fear to follow after such a brilliant writer as "Manhattan." I have enjoyed his spicy and readable letters very much, and had hoped to hear from him for a long time to come. It is said that "fools rush in where angels fear to tread;" and "Stuyvesant" doesn't wish to be classed with the former in assuming the place vacated by "Manhattan." I have often imagined that I could name your late correspondent; and have thought of urging him to exercise his trenchant criticism upon some of the utterances of "Stylus" in the *Christian Advocate*—but that opportunity is now gone beyond recall. Well, I am sure we all regret the disappearance of "Manhattan," and hope for his apotheosis under some other name—say his proper surname and its baptismal prefixes—in your columns. Long live "Manhattan," under whatever name he chooses to sail, or to write! One of our best preachers, popular as a pastor, an able writer, a genial friend—may his bow abide in strength!

The Conferences are over, and the nearly 800 ministers of the three Conferences centering about the metropolis are settling down to the work of the new year. So far as I hear, the administration of the Bishops and the appointments in general have been satisfactory; though, of course, as always, there are some exceptions.

The New York East Conference is the largest in membership, having about 14 more ministers, and about 3,000 more members and probationers, than the New York Conference. The value of its church property is about \$70,000 more, its missionary collection about \$3,000, and its aggregate ministerial support about \$55,000 in advance of the sister Conference.

Bishop Fowler's presidency, on the whole, was very acceptable. When the name of the venerable and beloved B. M. Adams was called, and the amount of his missionary collection asked for, he said: "Bishop, I think that is a very mean question for any Bishop to ask of a manly Methodist preacher. I always have protested against it, and I take pleasure in renewing my protest now." "Very well," replied the Bishop, "we will file your protest, and continue the practice." I find that many of the preachers are in hearty sympathy with Mr. Adams on this subject. It seems rather a belittling thing, when a preacher's character is under consideration, to have him asked: "How much missionary money did you raise last year?" Then, there are many preachers who cannot raise large amounts because their people are not able to give; and it is not pleasant to many to hear one brother reply, in good sonorous voice, "Two thousand dollars," and one immediately after, as if ashamed to be heard, "Thirty dollars," when those who know both cases could testify that the thirty dollars meant more hard work, and represented more sacrifice, than the two thousand. It was Dr. Durbin's idea that this reining up of the preachers when their characters are under consideration tended greatly to increase the missionary collection. Drs. Harris, Fowler and Reid followed in his wake; and I suppose the present excellent secretaries agree with their predecessors; but many of us dislike it, while we believe in raising the largest possible amount for the Missionary Society.

Speaking of Mr. Adams, just at the close of the Conference he passed his 70th birthday. The event was celebrated by a large gathering of ministerial and other friends at the Greenwich parsonage on the evening of April 11. Letters and telegrams from hosts of friends came with their congratulations and good wishes. He is unquestionably one of our best, wisest, most devoted and best beloved pastors.

The matter of transfers was somewhat embarrassing. Rev. Dr. Louis Albert Banks was promptly transferred for the benefit of the Hanson Place Church, Brooklyn, where he has been most heartily received, and has opened his work under the most favorable auspices; but there seems to have been some unaccountable "hitch" in the reciprocal transfer by which the New England Conference was to be compensated for its loss, and one of our excellent brethren was left stranded when both Conferences had adjourned—a living refutation of our boast that "every church has a pastor, and every preacher has a place." He is still obliged to sing:—

"Lo! on a narrow neck of land,
Twixt two unbounded seas I stand!"

Somebody is to blame; and many are unable to see otherwise than that either your

AN INSTRUCTIVE PARALLEL.

President William F. Warren.

IN exposing cases of plagiarism critics are accustomed to place opposite each other, in parallel columns, the passages as composed by the original author and as presented by the dishonest appropriator. The same expedient has also been found very effective when controversialists have desired to expose the inconsistencies or contradictions of an antagonist. Many a candidate for political advancement has been ruined by his opponent's skillful use of what has come to be known as "the deadly parallel" in quoting from his speeches or letters. Fortunately, the parallel is deadly only when it has to do with dishonesty and contradiction. Used upon the Gospel narratives it gives us instructive and inspiring "harmonies of the Gospels."

It has occurred to the present writer that an exhibition in parallel columns of the action of the General Conference in 1888, and its action in 1892, touching the eligibility of women, would help to clarify the ideas of many readers. In view of the recent and yet continuing debates on the Baltimore Conference resolutions, such an exhibition is just now eminently timely. Here follow the two, numbered so as to agree. In each a few words have been inserted to bring out with greater clearness the exact sense. These added words are all printed in italics, so that they may be clearly distinguished from the others.

ACTION OF 1888.

WHEREAS, The claim is made by sundry Electoral Conferences, and by many members of the General Conference, that women are eligible to membership in the Lay Electoral and General Conferences; therefore,

RESOLVED, 1. That we submit to the Annual Conference the proposition to amend the Second Restrictive Rule by adding the words, "and said delegates may be men or women," after the words, "two lay delegates for an Annual Conference," so that it will read, "two lay delegates for an Annual Conference, and said delegates may be men or women."

2. That the same proposition shall be submitted to all the Annual Conferences held in the year 1889 by the presiding Bishop.

3. That in the month of October or November, 1889, there shall be held in every place of public worship of the Methodist Episcopal Church an election, at which every member in full connection, who is not less than twenty-one years of age, shall be permitted to vote upon the following proposition: Shall women be eligible, as lay delegates, to the Electoral and General Conferences of the Methodist Episcopal Church? That those favoring the admission of women as such delegates shall cast a ballot in the following form: "For the admission of women as lay delegates." That those opposed to the admission of women as such delegates shall cast a ballot in the following form: "Against the admission of women as lay delegates."

4. That said election shall be held under the direction of the preacher in charge, and two laymen, who shall be chosen by the quarterly conference or official board; or, in case they fail to elect, then by the voters present at the hour of opening of such election, who shall superintend the details of the election, and within ten days thereafter shall report the result of the election to the presiding elder of the district, who shall report the same to the presiding Bishop of the next Annual Conference, to be canvassed by the Conference and entered upon the Conference journal; provided, that in the case of failure of the preacher in charge to be present at such election, the same may be held in his absence. That public notice of said election shall be given by the preacher in charge to each congregation at least twice during the thirty days, on the occasion of public preaching, whether on the Sabbath or on week-days, in the church or in the place where he preaches.

5. That if the amendment so submitted does not receive the vote of three-fourths of the members of the Annual Conference and two-thirds of the General Conference, the claim set forth in the above preamble shall be adjudged void, and the Second Restrictive Rule shall be so construed that the words, "lay delegates" shall include men only, and thus be in harmony with the expressed will of the church.

The present writer has to confess his utter inability to see how the italicized words in any wise change the meaning or the legal effect of either action. He also has to confess his inability to defend the one action and to repudiate the other. He sees no choice between the two, except that the merit of any originality in the conception must certainly be accorded to the action of 1888. This seems hard upon the author of the later paper, for, after having enjoyed for two years great reputation for originality, it will be doubly hard to go down in history under the irrefutable charge of having copied from another the most famous composition of his whole life.

Can any one point out wherein, in principle, the later action differs from the earlier when each is thus fully and clearly expressed?

For the benefit of any who may still be lost in bewilderment over this plain matter, let us try another enlightening parallel. Suppose that in 1888 the narrow majority had chanced to be on the other side. Suppose that it had first adopted the Moore substitute and so declared the eligibility of women, but that out of generosity to the minority it had conditioned the permanence of this declaration by adopting additionally the Hamilton resolutions precisely as they stand in column second above. Suppose that during the quadrennium the amendment submitted in the Hamilton resolutions had failed to secure the vote of three-fourths of the members of the Annual Conferences. Suppose, further, that in the General Conference of 1892 the conservatives had found themselves in the majority, and by a vote of 241 to 160 had adopted word for word the resolutions set forth in the first of the parallel columns above—would that conservative majority by this act have originated a novel and crafty scheme, an unheard-of menace to every vital safeguard of our constitution? No one will affirm it; yet, apart from an impairment of rights once guaranteed to the women which would have occurred in the supposed case, but which did not occur in the historic case, this parallel is perfect; to some claims and charges it is deadly; but to every candid reader it is surely light-giving. May it help the church to throw off a long and terrible nightmare!

Boston University.

New England Bishop, or the New York East Bishop, or both, must be at fault. The fate of a most excellent brother from the New-ark Conference, "called" to one of the leading churches in Brooklyn, was hanging in the balance until nearly the close of the Conference, when an "equalizing transfer" was arranged. He who comes and he who goes are both admirable men, whom any Conference may well rejoice to have in its ranks.

The question of Conference entertainment had quite a lively discussion. Many of the brethren are ready to adopt something like your New England plan; but many others are vehemently opposed. Dr. Buckley spoke in his usual vigorous and witty manner against departing from old-fashioned hospitality, and urged that it would be a damage to the laity to deprive them of the privilege of entertaining angels unawares. Some of the New England brethren here are by no means enthusiastic advocates of the "New England plan." It is even asserted by some that this plan enables some thrifty Yankee churches to turn an honest penny by getting free board from Congregationalists and others as well as Methodists, and then taking the money received from the Conference Bureau to pay the church debt with. You folks about the

"Hub" will know whether there is anything in this or not.

The new departure in having lectures in place of some of the anniversaries certainly gave variety and added interest to the session. Your Boston professor, Dr. H. G. Mitchell, aroused much discussion by his favorable view of "Higher Criticism." Up to this time the great majority of preachers hereabouts are rather with the late Dr. Mendenhall on this subject. Quite a number are in doubt, and a few in full agreement with Dr. Mitchell. All, however, have the highest respect for the sincere, earnest and devout character of the Boston professor, and are attracted by his gentle and courteous demeanor. The lectures of Dr. Behrends and Dr. Winchester were also highly appreciated. The address of the Bishop to the candidates for admission has been variously criticized. All admit that it was bright and entertaining; but some think there was too much of the light and jocular for so solemn an occasion. It is impossible, however, to suit everybody; and no man was ever constructed so as to do it.

In the appointments there were a few very notable hardships—some of which

possibly might have been avoided; but in the main they were well arranged.

The New York Conference seems to have enjoyed the presidency of Bishop Vincent exceedingly well. Dr. J. M. King was, as usual, quite a prominent figure, and several important actions were taken on his motion. The Conference was heartily with him in the effort which is being pushed by the Society of which he is secretary for a constitutional amendment prohibiting the expenditure of public money for sectarian institutions. His resolutions repudiating the action of the General Conference in the submission of the "Hamilton Amendment" are reported to have passed unanimously. If this is a correct report, it must imply either that the friends of the admission of women to the General Conference are in opposition to this way of dealing with the question, or else did not know what to do, and therefore did nothing.

It is remarkable that three of your former Boston pastors came to leading churches in this Conference—Dr. Kendig, once the popular pastor of Bromfield St., to Calvary, to succeed Chancellor Day, of Syracuse University; Dr. Jones, once pastor of Tremont St., but just now from Evanston, to succeed Dr. McChesney at Madison Avenue; and Dr. Haynes, recently from your People's Church, to succeed Dr. Price at St. James'. Dr. McChesney goes to White Plains and Dr. Price to Sing Sing.

Our brethren across the river, in the New-ark Conference, report a quiet and harmonious session under the genial presidency of Bishop Ninde. They denounced the race-track, and gloried in its overthrow at last fall's elections, and in the decision of the Supreme Court, which secured the legally-elected Senate its rights; and asked for the restoration of the temperance legislation, which had been repealed by the Democratic legislatures of the last two years.

One of the absorbing questions there was, "Who will be the new presiding elders?" I am told that there were many candidates, and several petitions from the laity—some for and some against certain candidacies. It is reported that the Bishop was really embarrassed with an excess of most excellent material, and his chosen way out of his perplexity was such that when the Conference looked for the new elders they beheld the old familiar faces of those they had known so long and appreciated so well in the eldership. The new presiding elders in the other Conferences—Dr. Van Alstyne in the New York East, and Dr. Osborn in the New York, are believed to be good men for the office, who will fill it with honor to themselves and with benefit to their districts.

The New York Preachers' Meeting starts out for the new year with the versatile and suave pastor of St. Paul's, Rev. Dr. A. J. Palmer, as president, and with its iron-clad rules—sometimes observed, and frequently ignored—still in existence.

"More to follow," in due time.

Please Read This Appeal.

SEVERAL weeks ago the missionary secretaries sent out an appeal for missionaries and money for Chile. The work has heretofore been carried on by the Transit and Building Fund Society on what is known as the self-supporting plan. The work has been handed over to the Missionary Society upon the condition that the plan be continued. It provides that the outgoing of missionaries and teachers, the erection of school buildings, dwellings for missionaries, subsistence, etc., shall be provided for by the Missionary Society, but no salaries shall be paid.

The General Committee made a conditional appropriation last November of \$25,000 to pay outgoing, etc. The condition was that the money should be given specifically for Chile. No money can be used for this work except it is so designated by the donor. Our call for missionaries and teachers has met with quick response, and more have offered than will probably be needed. We want to send out at least six immediately, but cannot until the money is furnished by special contributions. Less than \$100 has been received, while at least \$5,000 is needed at once to meet outgoing and other expenses. The highwayman's cry is, "Your money or your life;" but in missions the order is reversed; it is, "Your life or your money." Thus far we have more of the former than of the latter. The lives are offered for Chile, but the money is not.

Do not set this appeal aside or defer action to a future day. Write your check, buy a draft, or enclose cash in a letter immediately. Delay will be dangerous, and may prove to be disastrous to the work. Send a large sum if you have it, a small sum if it is all you can spare; but send something. Address the undersigned at 150 Fifth Avenue, New York. [A. B. LEONARD.

The Still Hour.

Patient Waiting.

It is just as necessary that we should patiently wait for answers to our prayers as it is that we should patiently pray for what we need. Our prayers ought to be waited around with patience. An able preacher says: "The Saviour knows how impatient we are that the blessing shall come quickly, and therefore cautions us not to faint when we do not receive it on the instant. We may not receive it in the form we looked for. It may come in a form so different that we shall scarcely recognize it as what we asked for." If the good and great God can blessedly wait on us, ought we not to hopefully wait for His reply to our prayers? His "due season" never fails to come around.

Arise, Shine!

Well, you never will shine much unless you do arise. It is when the fire-fly arises from the ground and grass and wings his way in the free atmosphere that he shines with attractive brightness. But suppose the little fly should say, "I can't make much light even if I do arise. What is my little light as compared with the great darkness around me?" Why, that little fly would simply refuse to glorify its God. But it does not refuse to arise and shine as best it can, and many see its humble, cheerful shining and are set to pondering the lessons suggested by it. Use what light you have, but don't use it without first arising.

Early Conversions.

There is sufficient reason for our working and looking for the conversion of youth at an earlier age than our forefathers did, in the fact that the influences surrounding our youth are materially different—far more advanced—than in olden times. A writer says: "Methuselah was a boy at fifty, while boys are now men at twenty. Character, like plaster of Paris, is now quickly 'set' and is commonly very early decided. Children are now converted and welcomed as church members at a tenderer age than was thought aforesaid to be wise or safe." The wisest and safest way is to get children in the church as soon as possible.

Mourning Christians.

Some Christians seem to have come into the kingdom when the sun was in an eclipse. At any rate, they have got into a mournful mood, and they unfortunately keep thus. They seem to enjoy that melancholic hymn which starts off with these distressful words: "Hark! from the tomb a doleful sound." Of course they daily see evidences that the pulpit is declining in power and that old-fashioned piety has almost entirely left the earth. They also lament the fact (?) that the present-day converts are not born into the kingdom as they themselves were. Indeed, these mourning Christians see but very little to make them at all happy. But what a sight they are for the world to behold!

Get Out of the Ruts.

Some ruts are good to stay in. In fact, only as we stay in them are we safe. But other ruts should be abandoned. Do not keep repeating that stereotyped prayer. It is rusty, or perhaps musty. Read the Bible prayers. Get fired with their thought and spirit. Study the prayers found in devotional books. At any rate, by some means break away from your long-time, set prayers. Then get out of the habit of repeating the same words in your testimonies. Think over beforehand something new. Get some hints from saintly biographies. Look into the Bible, study some promise and amplify it a little. Upset the monotony somehow, and put your whole soul into it.

Unprofitable.

Some Christians are uneasy unless they can be engaged in a brisk controversy with some one on religious subjects. Scarcely anything suits them so well. But this is quite apt to be unprofitable and even damaging to one's spirituality. John Newton said: "I see the unprofitableness of controversy in the case of Job and his friends; for, if God had not interposed, had they lived to this day they would have continued the dispute." Of course we are obliged to controvert some things. We must defend the truth, but it is not necessary to be continually antagonizing everybody who does not agree with us. Our daily lives should be a sound argument in favor of truth, righteousness and peace.

Blessed Emptiness.

There are times when the preacher, the Christian editor and the writer for the religious press feel thoroughly emptied of all fresh thought, of all mental brightness, of anything which they deem suitable to present to the people. Their well seems to be distressingly dry. But this is a blessed state to be in. It leads the subject of it to cry out mightily to God for fresh help. He pleads for a new anointing. He begs for an infilling of power. He says: "O God, I know nothing at all! I beseech Thee come to my help! Fill me with Thy wisdom!" And then presently there come new visions of truth and unusual freedom in expressing it. It is a blessed emptiness.

The Conferences.

New England Conference.

Boston Preachers' Meeting.—The annual meeting was held Monday, April 30, Rev. G. W. Mansfield presiding. The following persons were chosen as officers for the ensuing six months: President, C. F. Rice; vice-president, C. L. Goodell; secretary and treasurer, G. H. Clarke. The president appointed the business committee: W. J. Heath, W. T. Perrin, G. A. Phinney. Resolutions strongly condemning the brutal prize-fight held in Music Hall, April 19, were introduced by Dr. Ramsey and unanimously adopted. Drs. Ramsey, Rice and Bates were appointed to further conduct the remonstrance.

Boston South District.

Boston, Tremont Street.—This church royally received its pastor, Dr. W. W. Ramsey, on his return from Conference to begin the fourth year of his present pastorate. Bishop Foster, Revs. Brodbeck, Goodell, G. W. Mansfield, Galbraith, Taylor and Nutter were present. Dr. D. G. Woodvine spoke appropriately, expressing the pleasure of the church at the reappointment of their honored and beloved pastor. Dr. W. N. Brodbeck voiced the sentiments of the ministry in their unanimous approval. Dr. Ramsey replied in a very happy speech. Refreshments were abundant and were elegantly served. Music enlivened the occasion. Dr. Ramsey has a strong hold upon this church, and is more than maintaining his historic position in the vestry. Notwithstanding the removal by letter, the membership is constantly receiving accessions. The benevolences are increasing, and every department is flourishing. Mrs. Ramsey shares the large and affectionate esteem in which her husband is held.

Dorchester Church.—Rev. C. S. Rogers, D. D., made his first visit as presiding elder last Sunday morning. He is very popular with this church, having twice served it as pastor. A reception was tendered him and the returning pastor, Rev. G. A. Phinney, on Thursday evening, April 26.

Worcester.—Five receptions in one week show the good feeling existing between churches and pastors in this goodly city. Rev. A. Sanderson's at Park Ave. Church led the way as a floral reception, each one of his flock and numerous friends bringing a bouquet of flowers, the language of which was pleasingly interpreted in an essay by Mrs. Russell, following which were musical exercises and speeches, to all of which Pastor Sanderson made happy response. Another reception at Leicester awaits this indefatigable pastor and much-distributed preacher, now having five appointments.

Webster Square.—Here Rev. W. N. Richardson is monarch of all he surveys, and in the midst of a very large attendance, with a "high tea" (whatever that is), amid music and welcoming speeches, the new Conference year was ushered in, and strong resolves filled every heart to make the year the best in the church's history.

Grace Church.—Rev. W. J. Thompson, transferred from the Baltimore Conference and stationed here, has made a most favorable impression upon the people and opens his ministry with the cordial good-will of his fellow-pastors and of the membership of his church. He is of dark complexion, slight of stature, wears glasses, is very genial, speaks freely without notes, and carries the air of a student. His reputation as a fine preacher preceded him, and his first Sunday, though necessarily abnormal in its conditions, justified the expectations raised. His reception Thursday evening was of the regular type of flowers, music, speeches and collation, all of which were enjoyed, and, under the happy management of Professor Roe, proved an occasion of much promise to the church and its well-wishers. The thorough work done by Rev. W. T. Worth will prove a firm foundation on which this son of the South, we trust, will build a fair and stately temple.

Trinity was crowded to the doors and gave multiplied expressions of welcome to the returning pastor and family for the fourth year. Twelve societies of the church, each represented by a speaker with a little speech and one by an original poem by Mrs. Templeton, made the pastor and family to feel that they had a warm place in the hearts of the people.

We are now fairly at work in all the charges, and hope by prayer and faith and hard work to give a good account of ourselves the ensuing year. J. D. P.

Boston North District.

West Somerville, Park Ave.—Rev. Garrett Beekman has been most cordially received by his new parishioners. The Somerville Journal quite fully and with much appreciation reports the first sermon. A hearty reception was given the pastor and family, Monday evening, April 30. Some former pastors, ministers of the neighboring churches, and large numbers of the people welcomed Mr. Beekman cordially to his new field.

Newton Lower Falls.—The parlor of the church was converted into a beautiful reception-room on Wednesday evening, April 25, at which time the Epworth League gave a formal reception to the pastor, Rev. R. H. Howard. The president, Rev. W. L. D. Twombly, in a few words welcomed the pastor and family, to which Mr. Howard replied with appropriate remarks. The friends were then favored with music by Mr. Thatcher Raymond, a fine baritone singer. A beautiful bouquet was presented to Mrs. Howard by Mrs. E. Mathews. A quartet of home talent contributed to the interest of the occasion. At the close of the entertainment refreshments were served in the vestry of the church.

Cambridge, Epworth Church.—This church is fortunate in having Drs. W. R. Clark and G. F. Eaton take up their residence within the bounds of the parish. These honored ministers and their families will prove a strong accession to this charge.

Cambridgeport, Grace Church.—Rev. Jesse Wagner returns to this church as its pastor for the fourth year, and the people are glad. They showed their hearts in the cordial reception accorded Mr. and Mrs. Wagner, April 26. Drs. Eaton, Rice, Chadbourne and Hanford, and Rev. Clarence Reed, of the N. H. Conference, who formerly had his church home here, were present to offer felicitous congratulations. Rev. Alexander Blackburn, of the Baptist Church, uttered fraternal words. The church is harmoniously successful.

Boston East District.

East Boston, Meridian St.—Rev. L. W. Staples and family have received an enthusiastic

welcome from this loyal church. Wednesday evening, April 25, the vestries held a great throng of happy Methodists, present to greet their new pastor. Drs. Bates and Knowles spoke fittingly, and Mr. Staples replied with equal appropriateness. Bro. Greeley welcomed the new preacher in behalf of the church. The congregations are very large, and the prospect altogether cheering.

Malden.—Rev. Edwin S. Tasker, of Manchester, N. H., has begun very favorably his work as assistant pastor of this large and energetic church.

Rockport.—For several months special work has been attempted among the fishermen and sailors of this port. Meetings have been held at a sail loft near the wharves. Dr. L. B. Bates, of Boston, conducted evangelistic services for three days last week, preaching twice at the sail loft and four times at the church. He was assisted by Rev. F. B. Harvey, whose sweet singing was made a blessing to all who heard him. In every service large numbers rose for prayer, and signified their intention to follow Christ. It is earnestly hoped that Dr. Bates may be secured for a longer visit as soon as the pressure upon his time may allow it. Rev. E. E. Small is pastor.

Springfield District.

Holyoke Highlands.—On the evening of April 23 a large number was present at the reception held in honor of the return of Rev. B. F. Kingsley and family to this field for the third year. The auditorium was handsomely decorated with flowers under the supervision of Henry M. Crook. The Sunday-school superintendent, Geo. L. Thorpe, and the Epworth League president, J. H. Montgomery, with their wives, assisted in receiving. A literary and musical program was followed by a collation prepared by the ladies. This prosperous society, although only five years old, gives promise of a long and useful life in this rapidly developing part of the "Paper City."

N. E. Southern Conference.

Providence District.

About two hundred of the members of the church and congregation assembled at the parsonage of the church in Middletown to welcome the pastor, Rev. W. H. Allen, and his family, as he enters upon the third year of his labors with this people. After spending a few minutes in a social manner, the company proceeded to the vestry of the church where tables were laden with cake and other refreshments. After these things had been properly disposed of, Mr. Alfred W. Chase arose and presented to the pastor and his wife a purse containing a sum of money in behalf of the church. A large and beautiful bouquet of elegant flowers was presented to Mrs. Allen by Master Clement Grinnell in behalf of the Sunday-school. Mr. Allen responded to these addresses with much feeling, thanking the people for their gifts and good wishes, and expressing the hope that the year may be a good one to them in their church work. The return of the pastor gives very great satisfaction. This is one of our best and pleasantest country appointments in all respects. The Epworth League has increased in numbers from 28 to 86 during the present pastorate. Every department is doing good work and succeeds in sustaining a weekly prayer-meeting. Mr. Allen is deservedly popular.

The members and friends of Broadway Church, Providence, are much pleased to have Rev. J. F. Cooper and family with them another year. After their return from Conference a very large number of their parishioners surprised them at their residence, and through Mrs. R. Booth, one of the substantial members of the church, presented them a beautiful clock with ornaments, and Mrs. Cooper a sum of money. Mr. Cooper was much moved by these evidences of the love of his people, and succeeded in making a very appropriate response. This was followed by social intercourse which was very hearty. The occasion was a pleasant one to all present.

The Mathewson Street Church is much encouraged in view of the good results of the work of the last Conference year. The last Sunday of the year was the best of all. On that day 22 persons were received into the church on probation and 1 by certificate. The evening service was also a very interesting and inspiring one. The outlook for this year is encouraging. The people are much pleased to be able to retain Rev. M. S. Kaufman as their pastor. His work has been abundantly satisfactory, and has been attended with the Divine blessing. It is the belief of many of the oldest members of the church that it is now enjoying a higher degree of prosperity than for many years. The church is united and harmonious, and therefore has a right to expect the blessing of God upon its efforts. The pastor and his family greatly enjoy this field of toil, with its opportunities and possibilities.

The church and friends of Hebronville and Dodgeville, on Wednesday evening, April 25, gave their pastor, Rev. Wm. B. Heath, and his family a most cordial welcome upon their return for the fourth year. The occasion was a complete surprise to them. The quarterly conference of the church had been held that evening in the church parlor, and shortly after its conclusion a message was received at the parsonage requesting the presence of the family and the presiding elder, Rev. S. O. Benton, at the church vestry. Upon entering, great was their astonishment to find it well filled with people. Appropriate exercises had been arranged, consisting of a song of welcome by the choir, a reading by Miss Bowen, and a solo by Miss Stanton. Then followed earnest and hearty words of welcome and cordial fellowship and fidelity in behalf of the church by the superintendent of the Sunday-school, John H. Carpenter. The presiding elder made appropriate remarks and the pastor expressed thanks for the kindly manifestations of regard. Refreshments were served, and the occasion afforded much pleasure to all present.

The parlors of the Riverside Church were well filled on Saturday evening, April 21, by the members of the church and Sunday-school who assembled to receive their new pastor, Rev. C. A. Lockwood. A good entertainment was also given by the Ladies' Aid Society, and addresses were made by Rev. E. E. Phillips, of Drownville, a former pastor, and by Mr. Lockwood.

X. X. X.

Norwich District.

In most charges on the district the work of the new year is well under way. Since Conference receptions have been in order. The new pastors have received a cordial welcome, and those returned for a continued term of service have in most places met with as hearty reception as if they were new incumbents. In many instances the Epworth League has taken charge of the service, decorating the rooms of the church,

inviting members of the church and congregation, and conducting the exercises. The recognition given the elderly members and the courtesy shown them have been marked features in several cases. Such attention not only emphasizes the cordial unity existing between the old and young, but tends directly to strengthen the bonds of fellowship, and gives promise of prosperity in all lines of Christian activity.

At Natick Rev. R. D. Dyson has already won a place for himself in the esteem of the church. He came from Summerfield Church, Fall River. Rev. W. I. Ward was presented by the people of this charge, just before he left for his new field of labor with the East Main St. Church, Norwich, with a purse containing five \$5 gold pieces and an explanatory note expressing the regard of the donors. He has not been idle in his new parish. Special services have been held, and have been helpful to church members as well as to new converts. About thirty young people have started in the Christian life. The union services lately conducted in that city by Rev. B. Fay Mills have contributed to this good work.

Rev. J. B. Wadsworth, at South Manchester, was well received. Regretting the departure of Rev. J. M. Taber to Trinity Church, Providence, they conceded it to be a recognition of his ability and faithfulness, and extended hands of cordial greeting to his successor. A pleasant and successful pastorate is confidently anticipated for him.

Rev. J. I. Bartholomew, at Stafford Springs, is another new man on the district. Last year he was engaged in temperance work. Previous to that he was pastor of Allen St. Church, New Bedford, where he was very popular and effective in service. In his new charge he will soon be heard from in all right lines of work. He is a welcome addition to the ministerial corps of the district.

Rev. W. L. Hood, at Putnam, is still another addition to the force of this section of Connecticut drawn from the New Bedford District. He has done fine service at Cottage City. His work in the Junior League is marked, and his welcome among the Epworth Leaguers is certain to be warm and genuine.

The churches are to be congratulated upon having a man in the presiding elder's office who is alert to see the needs of both churches and pastors, and when changes must be made endeavors to secure the best men available for each charge. Several of the younger men who take work for the first time in this district this year are men of decided talent and thorough training. With hearty co-operation on the part of the church, the present year should be one of exceptional prosperity.

Rev. J. T. Docking, of Westerly, was tendered a pleasant reception by his church on his return from Conference. He is pushing the organization of the Second Pilgrimage to Epworth, which leaves New York early in July. This seems destined to be a very profitable as well as popular excursion. Exceptional advantages in visiting the places of historic interest to Methodists in England will be afforded. Many prominent persons in Epworth League work are expected to be in the company. The press of the country is noticing the movement in a complimentary manner, and engaging either single or a series of articles from the special correspondent chosen to accompany the party. As he is the literary vice-president of the New England District League, he will probably use his opportunities while abroad to secure material for illustrated lectures on Methodism, which will be available on his return. A large number of the finest slides of scenery in all parts of the United States, and others illustrating the work of our church and the Epworth League, have been placed at his disposal for use in lectures during his stay in England. During the past week Grace Church enjoyed a season of sacred song under the direction of Herr Buechler, of Boston. What a change in a hymn when it is sung with the spirit and with the understanding also! To live the sentiment, to sing with that inward purpose, that religious earnestness, in short, to worship through song, is Herr Buechler's constant plea. Night after night the people came in increased numbers, heartily participating in the service and leaving with God's blessing.

At Rockville the people, including representatives of other churches, welcomed the return of the pastor, Rev. G. H. Bates, for a fourth year by a supper and reception; and also recognized the completion of his twenty-fifth year in the ministry by many valuable silver gifts. The past year has been one of much prosperity. Old Folks' day exceeded anything that we have seen reported. From eleven towns 123 persons were present, whose ages aggregated rising 8,000 years. The Sunday-school is now the largest in its history. Its crop of Lord's corn realized about \$80. All the expenses of the church have been met, and an old deficiency of \$1,350 raised in spite of the depression that rests upon this centre of the fine woolen industry. A good spiritual interest has prevailed throughout the year, with conversions; the congregations continue to increase, and in three years 93 have united with the church. W. J. Y.

IVORY SOAP



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Vermont Conference.

St. Albans District.

Highgate.—Mrs. Rhoda Stearns celebrated her 101st birthday by giving a reception at the Methodist Church parlor. Having no children, she and husband, at his decease, invested a large amount of property, the interest of which goes to the support of preaching by the Methodist ministry in this her native town.

Swanton.—Rev. J. S. Tupper has been engaged to deliver the Memorial Day address at North Troy. Rev. A. B. Truax, a former resident of this place, will reside here. His health does not permit him to take an appointment. The St. Albans Messenger says: "Rev. E. E. Reynolds, who has been assigned by Conference to this charge, is expected to occupy the pulpit Sunday. He acted as special Conference reporter, and comes highly recommended. He was born in Dorset, graduated from the Vermont Methodist Seminary in 1887, attended Dartmouth, and was

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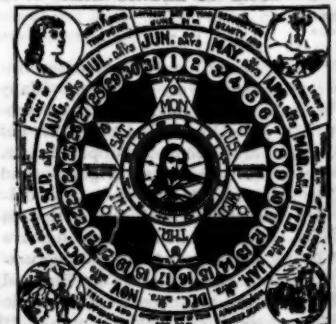
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admitted to the Vermont Conference in 1888. His last charge was Williamstown. Swanton has furnished a number of able men to the Methodist ministry, among them Dr. Farrar, of Albany, Revs. S. D. Brown, A. B. Truax, W. C. Robinson, S. Donaldson, Church Tabor, G. R. Barney, and A. H. Honsinger."

St. Albans.—At a meeting of the district stewards the committee appointed to investigate the matter of repairing the district parsonage reported adversely. Another committee was appointed, with power to sell or exchange the old parsonage or build a new one.

Fairfax.—Notwithstanding this charge has remodeled its church building the past year, the W. F. M. S. has paid \$70 during the year, and the W. H. M. S. in cash and supplies \$50. The parent board will receive \$90. This shows an enterprising charge able to meet all its obligations and be more useful and happy in the future than in the past.

Isle La Motte.—Rev. G. E. Deuel, his mother and sister were seriously injured by his horse running away with them, and throwing them out of the carriage. D.

New Hampshire Conference.

Dover District.

The people at Newmarket unite with the M. E. society there in rejoicing over the return of Rev. D. J. Smith for a fourth year to this charge. A very pleasant reception was given him on Thursday evening in the vestry, and a generous purse of money signified the popularity of this pastor in the whole community.

The Epworth Leaguers of Exeter signified their appreciation of Pastor Quimby's work in this society by a reception on Wednesday evening. The literary exercises were good. The address of regret at parting, by Mr. Fogg, was emphasized by the gift of a nice roll-top desk, much needed by the pastor and long desired. He goes to a large and appreciative society at Rochester, where his fine scholarship and long experience, as well as his efficiency and success with the young people, will doubtless find a field for fullest exercise. Success attend him!

Portsmouth.—Methodism signalized Pastor Cole's return by a grand reception in which the victories of the past three years were declared to be but the stepping-stones to new duties and view-points for further privileges for the coming days of pastoral and pulpit toil and efficiency. Mr. Cole has a strong hold on the Christian people of Portsmouth as a wise and successful Gospel worker.

At Greenland.—The closing weeks of Rev. J. W. Adams' administration were signally blessed of God, several souls being manifestly born of the Spirit. Though the people grieve at parting with him, yet they recognize in his successor, Rev. J. D. Folsom, one who will be able to enter into his labors and push with wise vigor and concentration the forces to yet greater efficiency.

Methuen.—The new appointee with hearty loyalty, and will by co-operation make sure the success of the coming year. The venerable Rev. L. L. Eastman seems now to be rallying his physical forces for yet many days of Christian service among us in winning men to the fold.

Rev. M. T. Cilley, at Raymond and Candia, is hardly returned from Conference when with tireless energies he is hard at work securing funds for the new chapel at East Candia.

At Kingston, hindered by failure of the contractors to fulfill their promises concerning new windows, Mr. Knott waits a little before starting for his new field of labor, to set the work in order, that the new pastor may find all things in readiness in the newly-finished audience-room upon his arrival.

Already the work of cottage building has commenced at Hedding Camp-ground. Dr. Severance, of Exeter, is at work putting up a very fine cottage after a model and plans of his own devising. This location is one of the finest in many respects on the grounds, being near neighbor on Hedding Avenue to Manager Upham, of the Youth's Companion, next door to Mr. Carlton, of Melrose, Mass., and near to Miss Parry of Highland Avenue. A successful season is anticipated, and will be sought diligently by the management of this beautiful and healthful summer resort. G. W. N.

East Maine Conference.

Bangor District.

Orono.—No mistake was made in the transfer of Rev. W. F. Holmes to this charge. He and his efficient wife have won all hearts. Good work has been done on all lines. Seventeen have been received in full and twenty on probation. Mrs. Holmes conducts the Junior League, with its membership of about 65, with marked ability and great success. Full apportionments for all benevolent causes have been raised. "Send them back," was the universal chorus.

Old Town.—This has been a good year for Old Town. The services of Rev. Norman La Marsh have been highly appreciated by the people of all classes. On Sunday, April 8, 15 were received into the church—7 of them from the Junior League. This society is much disappointed is not having its services continued for the coming year as Mr. La Marsh anticipates entering the evangelistic field, for which he seems to possess special gifts. His official board passed a resolution of regret because of their loss, but pledged him their sympathy in his new work and their prayers for his success.

Newport.—As usual, Rev. W. L. Brown finds a large place in the hearts of his people, who are enthusiastic for his return. All the interests of the church are looked after with great care. This town has felt the pressure of hard times in a marked degree, and several of our most active members in church work have been obliged to seek employment elsewhere.

Hartland.—Rev. P. A. Smith is closing up a prosperous year. The congregation and Sunday-school are the largest in the history of the church. Accessions have been made to the membership. Hartland enters class first on missions. A hearty invitation has been extended for Mr. Smith's return.

St. Albans.—Rev. C. A. Southard closed his labors with this church April 15. This is the home of Mr. Southard, and his old friends have appreciated his services and are reluctant to have him leave for another field. The benevolent claims have been duly represented, and St. Albans also enters class first on missions.

Pittsfield.—The pastor, Rev. G. H. Hamilton, was generously remembered by his people on his last birthday. This has been a good year with the church; 10 have been received into full mem-

bership and 9 on probation, and the attendance on all the services has been on the increase. The chapel is to be enlarged and improved during the coming summer to the amount of two or three thousand dollars, making it worthy of the church and town. The pastor's return is desired.

Danforth.—Rev. F. W. Towle is on the crest of the wave. Methodism is enjoying a real "boom." The Sunday-school numbers about 150. Nearly \$100 worth of Sunday-school books have been added to the library. The church has been newly carpeted. The quarterly conference asked for Mr. Towle's return.

Lincoln.—Rev. M. H. Siprelle is practically an evolutionist. From a union Sunday-school he has evolved a Methodist school; out of a union Y. P. S. C. E. he has produced an Epworth League; and out of chaos he has brought forth a Junior League of nearly forty members. A revival is now in progress, the pastor is assisted by Miss Haley, an evangelist. Mr. Siprelle's return is desired.

Howland.—A large pulp mill—the only industry in this village—went up in flame a few weeks ago. The mill cost nearly a quarter of a million. Rev. J. W. Price has built a beautiful church costing about \$1,300, organized a church and Sunday-school, and things were moving on hopefully; but now a crisis is upon us. If the mill is rebuilt, all will go well; if not, the outlook for our church enterprise is dark. CONANT.

Rockland District.

Round Pond.—The year is closing well with this people. The work has required all the pastor's time and strength. Many funeral sermons have been preached, besides preaching three times every Sunday, leading a Bible class, and frequently addressing the Sunday-school. The pastor recently gave two Sunday evening lectures on "Essential Elements in Good Citizenship" to large and appreciative audiences. The benevolences are looking well. Two have been received in full and 2 on probation. A fine Easter concert was given to a full house in spite of the storm.

Friendship.—The usual success characterized the work here. In completing repairs on the church edifice this year, \$300 has been expended. Last year \$1,000 were spent for the same purpose. A fine church and parsonage, both free from debt, cause pastor and people to rejoice. Rev. W. H. Powlesland, the pastor, says he has "a loyal band of young Christians here." Class attendance during the year has been very encouraging. Seven new members have been added to the church roll, 8 have been baptized and 5 received on probation. The pastor is much liked, and will be returned.

Camden.—Revival services at Lincoln Centre resulted in thirty requests for prayers. The conversions have not been reported. Rev. C. C. Phelan had the assistance of his brother, Rev. E. B. Phelan, of Islesboro, a Baptist clergyman, and Rev. S. H. Beale. Mr. Phelan preaches to large congregations and is doing much for the spiritual edification of the church.

Damariscotta.—The Junior League was recently reorganized with about forty members. Miss Geneva King is president and Miss Bessie Bartese secretary. The work of the charge is reported in a favorable condition under the pastoral labors of Rev. C. L. Banghart.

Cushing.—Rev. W. A. Greenlaw and wife were surprised recently by being presented with "a very handsome friendship quilt." The work on this circuit is hopeful. Mr. Greenlaw has not only preached the Gospel, but in repairing the church took a hand with the workmen. In his working suit, with paint-brush in his hand, no one would have taken him to be the preacher.

Dresden.—We are pained to learn of the death of Rev. J. S. Thompson. He was buried April 15. Our brother had been in precarious health for some time, but, with that energy and determination characteristic of every true minister, he desired to work for the Master as long as strength would permit, and so continued until he was called directly from labor to reward. We commend the bereaved ones to the tender mercies of our Heavenly Father.

Searsport.—A most enjoyable occasion was the reception given by the Epworth League to the presiding elder when he made his fourth and last official visit. After an interesting entertainment, "The Sun Flower Drill, or Grandma's Flower Garden," by the children, in a few terse sentences Rev. J. T. Richardson, the pastor, presented Mr. Wharf with a handsome Searsport souvenir spoon. The Conference year is closing very pleasantly on this charge. Rev. J. T. Richardson is beloved by his people and has done good work.

Retrospective.—Another Conference year will soon be among the things of the past, with all its trials, conflicts, joys, sorrows, defeats and victories. Looking over the road we have traveled we can now see that we have perhaps missed opportunities that offered themselves, overlooked advantages that were within our grasp, and perhaps misinterpreted certain indications that pointed out the way to greater success. But we can also look back and recall the victories, the labors crowned with success, the valuable lessons learned in the school of experience, and above all the mercy and goodness of God and His unshakable love that we were permitted not only to see, but to experience. From all reports your reporter can get, we are justified in saying that Rockland District is in a prosperous condition. On all the charges Rev. L. H. W. Wharf, the presiding elder, is receiving many kind and affectionate expressions of appreciation of his work and of regret that this is the close of his sixth year. Many of the quarterly conferences have passed flattering resolutions of praise and regret. AMOR.

Bucksport District.

Penobscot.—Rev. S. M. Small is closing his first year with this people. A good degree of interest has been manifested throughout the year, though no special revival has prevailed. The Sunday-schools are reported as doing good work, and \$50 worth of books have been added to the libraries.

Surry.—This charge has felt the pressure of "hard times" as much as any charge on the district, yet faithful work on the part of both pastor and people has been performed. The church property has been improved to quite an extent, and the report of the pastor showed that the society was in good condition spiritually, united and earnest in doing the Master's work. Rev. D. Smith is pastor.

Winterport.—The year now closing has been a prosperous one with this society. Conversions, baptisms and additions to the church have been the result of the work here as well as the improving of church and parsonage property. Rev. J. P. Simonton is very highly es-

teemed by his people, who feel they cannot let him go yet awhile.

Hampden.—Rev. V. P. Wardwell is closing his second year with this people. Through his genial manner and able preaching Mr. Wardwell has won a large place in the hearts of the people of this place, and should he move this spring, many will be disappointed.

Orland.—Rev. Charles Rogers has had a pleasant though a very busy year with this people. An unusual amount of sickness has prevented the pastor from holding extra services as he had planned, but the regular meetings have been fruitful of good in building up the church, and the seed sown will surely bring forth good fruit.

Orrington Centre and South Orrington.—Rev. W. A. McGraw is closing his second year with this people, and has no reason for feeling that his labors have been in vain. Backsliders have been reclaimed and the church quickened. The winter session of the Ministerial Association was held with this church (South Orrington) and was a profitable and spiritual season. The year is closing well.

Bucksport Centre.—Rev. E. S. Gahan has for three years preached the Gospel to the people on this charge, and after listening to him for that length of time they say he gives the Gospel trumpet no uncertain sound. "A good preacher and faithful worker," is the report that comes from his church. All things considered, this charge will make a very good showing this year.

Alexander.—The report of the pastor at the fourth quarterly conference was an encouraging one, showing that faithful work has been performed during the year, and as a result there have been accessions to the church, a parsonage and lot worth \$600 have been secured, and souls have been saved. At Cooper—a part of this charge—the presiding elder baptized three adults at the fourth quarterly meeting.

Nealley's Corner and Eddington.—Rev. W. T. Jewell has served this charge very acceptably during the year, and has been encouraged in his work by seeing a new house of worship built and dedicated free of debt on one part of his charge (Nealley's Corner) since last Conference, and has also seen souls dedicate themselves to the service of the Lord. All parts of this charge are in good condition as regards church work, both financial and spiritual. Several have said, "This has been the best year we ever knew." H. W. N.

Maine Conference.

The annual meeting of the Local Preachers' Association of the Maine Conference was held during the session of the Annual Conference at Skowhegan. The Association voted to establish a fund for the relief of needy local preachers. Each local preacher who is, or has been, a pastor, is earnestly requested to contribute \$5 or more to the fund, and local preachers who are not pastors are invited to assist in raising the fund. Contributions may be sent to the treasurer. The semi-annual meeting is to be held in the month of October. The traveling expenses are to be shared pro rata. The books recommended for study are those that are required for admission to Conference. The officers elected for the following year are as follows: President, M. H. Mabry; vice-presidents, W. H. H. McAllister, M. B. Greenhalgh, C. A. Laughton; executive committee, William Bragg, S. W. Brown, B. V. Davis; secretary and treasurer, Joseph Monilton; delegates to annual meeting of National Association of Local Preachers, Joseph Monilton and A. W. Waterhouse. JOSEPH MOULTON, Secretary.

Lewiston District.

Mechanic Falls.—A very delightful surprise awaited the pastor, Rev. G. C. Andrews, and wife on their return from Conference, Wednesday, April 25, in the form of a reception given by the Junior Epworth League. First came a barrel of corn, closely followed by the League in a body, twenty-six strong, who presented the pastor with a beautiful bouquet. Just behind the Junior League were about sixty members and friends of the church, who filled the parsonage much too full for the formal program. The company adjourned to the church and listened to a fine literary and musical program by the Juniors and the quartets of the church and society. Following these exercises a bountiful collation of cake, coffee and bananas was served, and all retired with large expectations of success the coming year.

—Over Mr. Gladstone's bedstead is hung the motto: "Christian, remember what thou hast to do."

—It is stated that Commander Heyerman, of the "Kearsarge," a few years ago had a sailor who was sick with yellow fever brought aft into his own cabin, because his chances of recovery were better there. It is scarcely to be wondered at that his crew were so obedient, and showed such excellent discipline at the wreck of the famous ship.



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An extra large, finely made chest, superbly finished and appointed. Strongest aromatic cedar, specially selected; absolutely moth proof; 60 inches long, 30 inches high, 37 inches wide; paneled sides and top; extra stout casters, handles, locks and double catches.

\$14.

Remember, that these are not made like the ordinary Cedar Chest; they are specially fine cabinet work throughout, and worth an advanced price. We carry two other patterns at \$12 and \$10, but recommend the best.

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Cure Biliousness, Sick Headache, Constipation, Acid Stomach, Indigestion, and awaken the Stomach, Liver, and Bowels to healthy action. They produce no pain and always give relief.

PRICE 25c. A BOX. 5 BOXES FOR \$1.00. Sent by mail, postpaid, on receipt of price. S. WEBSTER & CO., 63 Warren St., Boston, Mass. Carter, Carter & Kilham, Wholesale Agents.

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Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. POTTER DRUGS AND CHEM. CO., Sole Proprietors, Boston.

HOG CHOLERA

I have a sure, tried, proved and guaranteed cure for Hog and Chicken Cholera, which has stood the test for six years without failure, that I know of, but has effected thousands of cures. My father (the originator) is, and has been for forty years, one of the leading hog raisers in this country. He lost a great many hogs and chickens with cholera, but has not lost a single one since the discovery of this remedy. \$1 will buy enough of the ingredients at any drug store to cure from 50 to 75 hogs. I will send the recipe and family rights to any one for 50 cents (stamp taken), which is nothing compared to its real worth. Order while you think of it. Because other remedies failed it is no sign this will. References: The Postmaster, Express Agent, or any business house or citizen in this town. Address

Mrs. RACHEL V. THOMAS, Cowarts, Alabama.

Agents wanted at once.

CHICKEN CHOLERA

The Family.

THE PITCHER OF TEARS.

The woman had closed her eyes,
A-weary with weeping.
She leaned on the empty cradle,
And sobbed in her sleeping.
Her breast, like the wave of the sea,
Was rising and falling;
Her heart, through the mist of sleep,
On her baby was calling.

Then her soul was lifted away
To the garden of heaven,
Where flowers shine like stars in the grass,
So smooth and so even;
And she saw where 'mid roses and May
An angel did wander,
With bright children, who looked in his face
To dream and to wonder.

Alone, and apart from the rest,
A little child tarried,
And in his small arms, soft and round,
A pitcher he carried.
His sweet eyes looked wistfully toward
His mates in the meadow,
Heaven's glory was bright, but his face
Bore the touch of earth's shadow.

The woman knelt down where she stood.
"My own and my dearie,
Now why do you wander alone,
With little feet weary?
If you cannot come back, come back,
To the arms of your mother,
'Tis your sweet hand the angel should hold,
And never another."

"Oh! mother, the pitcher of tears,
Your tears, I must carry;
So heavy it weighs, that behind
I linger and tarry.
Oh! mother, if you would smile,
And cease from your weeping,
My place by the angel's side
I'd gladly be keeping."

The woman waked by the cradle,
And smiled in the waking.
"My baby, the pitcher of tears
To my heart I am taking;
Go, frolic and sing with your mates;
My smiles shall be given
To make a new light round your head
In the Garden of Heaven."

— LAURA E. RICHARDS, in *Youth's Companion*.

Thoughts for the Thoughtful.

Souls are made sweet not by taking the acid fluids out, but by putting something in—a great Love, a new Spirit, the Spirit of Christ. — *Henry Drummond*.

My blind eyes cannot see
What is so clear to Thee;
Lord, make it clear to me!

— Anna B. Warner.

If you take a coin and compare it with the die from which it has been struck, you will find that wherever in the die there is an elevation, in the coin there is a sunken place; and conversely. So there are not only resemblances in man to the Divine nature, which bear upon them the manifest marks of his destiny; but there are correspondences, wants on our side, met by gifts upon His; hollow emptiness in us filled, when we are brought into contact with Him, by the abundance of His outstanding supplies and gifts. So the poorest, narrowest, meanest life has in it a depth of desire, an ardor, and sometimes a pain and a madness of yearning and longing, which nothing but God can fill. — *ALEXANDER MACLEAREN, D. D.*, in "The Wearied Christ."

Mary has not been alone in her sad and bitter experience. There have been many since her day who have seen the empty sepulchre, but who have not recovered the Risen Lord. It has not been His body alone which has disappeared; for them body and soul have vanished. The Christ whom Mary recovered has been buried anew, and the search for Him has been fruitless. It is a sad, sad story which many a heart could tell—the passion to recover the Living Christ, and the heart-breaking failure of the search. There are other deeper and darker graves in which the Lord has been buried than the rocky tomb of Joseph of Arimathea. Not His enemies, but His friends have taken Him away, and aching hearts have not known where they laid Him. — *A. J. F. Behrends, D. D.*

When the day is high and clear
Labor—for the night is near.
When the evening shadows fall,
Rest—God watches over all.
When the mornings on us shine,
Bend to hear the Voice divine;
Hear the Lord with heart of praise:
"I am with you all the days."

"All the days" thy strength to be,
"All the days" to comfort thee,
Lead thee on, and lift thee up,
Bear thy burden, share thy cup.
"All the days" to bless thine eyes
With some glad and sweet surprise;
"All the days" from morn till even,
"All the days" of earth and heaven.

— *Silver Cross*.

Real joy is as sacred and divine a thing as there is. You know that it is true that we may, if we choose, begin to enter on our inheritance of eternal things now, here, in this life. Especially is this the case with this divine gift of the gladness of the soul. Do not rest content with any mere small, finite, temporal thing, and call that joy; it is some mere passing earthly elevation of spirits. That is merely a selfish impression. That is not connected with any feeling of regret for our imperfection, as true joy must ever be. In true joy there can be no selfishness. It is the delight that comes from consciousness of the nearness of God, consciousness of love to Him, consciousness of

sin forgiven, consciousness of living for the good of our brothers and sisters of the human family. — *William MacDonald Sinclair*.

The grass of the field and the flower of the wayside that spring quickly up, display a delicate beauty, and then fade out of sight, are fit emblems of our human life. How short its duration; how easily its thread broken! So it takes but little to trip a mortal's feet and send him into eternity. In contrast with all this shine out the infinite duration and the endless mercies of the Lord our keeper. Frail as is this bodily life, yet we are linked to an eternal Being, and by His power shall rise from the tomb to a new life in the world beyond. Nor are our hearts left desolate under any circumstances. Whatever our earthly lot, the Lord's redemptive love is from everlasting to everlasting. — *T. SANDFORD DOOLITTLE, in Christian Work*.

There is a great deal said about the "discipline of sorrow," a great deal that is true and uplifting. Yet it happens oftentimes that these visitors knock at the door of a soul so blinded by the sudden blow that the thought of any need to itself of such heroic treatment brings bitterness and rebellion. To such an one there is a door of comfort open in this—that not itself, perhaps, but others may need that it should suffer so. Was not this the truth of Calvary, and the bitter way that led to it, the Via Dolorosa? That One, altogether lovely, needed not the flame of any purifying fires. He was oppressed, afflicted and wounded, that He might thus be able forever to stretch out hands of comfort to His children, and say to them, "I know." We need not alone salvation; we need sympathy. He means that every one of His disciples should be a mediator between sorrowing, sinning souls and Himself, even as He was between us and the Father. A heart that knows no sorrow is of little use in the deep things of life. Without pain we would never fly to the great heart of "the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Thus, even while our heart and our flesh cry out under the lash of exceeding great pain, we may say, "I will not grieve over much. No other way could I have learned the road to suffering hearts; no other path could I have trod and reached thereby such kinship with the Master." — *Union Signal*.

LADY HENRY SOMERSET.

"A romance adorning English life." — *Emerson*.

Louisa A'hmute Nash.

Author of "Sunny Ranches Chapters."

IT was his sympathy with human wretchedness, and especially that of helpless childhood, that tipped Charles Dickens' pen, and made it powerful as a sceptre to inaugurate the better order of things for the poor. It was going down to the slums near old Kensington and ministering to the wants of its wretched inhabitants, that made it possible for Hesba Stretton to pen "Jessica's First Prayer" and "All Alone in London"—books that have circulated to the number of a million in England alone, and that have wrung more tears over their pages than any ever printed. It was doing the duty lying next her—being Lady Clare Vere de Vere to the tenants outside her castle gates—that gave Lady Henry Somerset the apprenticeship for the position in which she stands today in England—the acknowledged woman-leader of women on behalf of woman. It was her fellow feeling for the Welsh miners of her adjoining county that led her to go down into the black darkness of the pits at their dinner hour, pointing them to the "infinite day" beyond the sky. And it was her experience in dealing with the poor of any grade that taught her it was intemperance that brought about and intensified the poverty five cases out of six, and that made her consider the temperance reform the most needed reform of all; and the clans who think and work with her, acknowledge her their chief.

Since Lord Shaftesbury—he who only lived to right the wrong and to see justice meted out to the oppressed—these clans have had no chief; but all unobserved his mantle had fallen on Isabel Somerset. Like Joan of Arc she had heard her "voices," and like her she had not been disobedient to the heavenly vision. She had hied her forth from the claims of society on the society woman, devoting herself to her one little son and to the poor, as her heart heard their call.

Lady Isabel Somers inherited much from her father, Lord Somers, besides the far-famed Eastnor Castle with its wide estates, and the "Priory" at Reigate with its mediaeval history. He was a man of unswerving fidelity and sound judgment, of whom his daughter says: "The secret of his popularity (for he was highly esteemed by all who knew him, from his sovereign to his peasants) was his utter absence of self-consciousness or pride, and his being on the lookout to learn something from every

one." From her mother, who was French on the maternal side, she inherited her vivacity of manner, her ready wit and gift of speech. But losing her father when still a girl, and heiress to his estates, Lady Isabel became a victim to an ill-assorted marriage, in wedding a libertine of the ducal house of Beaufort. Feeling that she and her little son would be the better without such a husband and father, an amicable separation was arranged. Lady Henry Somerset was pronounced by the law-courts the guardian of the child, and nobly and devotedly has she fulfilled the role.

It was in America two years ago that Lady Henry first discovered her genius and capacity for the platform, from the fact of the more sympathetic audiences that, as it were, discovered it for her. Besides, the cloud of her married life hovered over her more at home, giving her a certain timidity and shyness she was able to throw off under the sympathetic influence of her hearers in this country, and which on her return to England ceased to discomfort her.

Miss Willard's introduction to her was through her little book, "Nineteen Beautiful Years"—a record of her only sister. A chord was touched which made Lady Somerset long to know the writer nearer than in spirit. Neither did the chord cease to vibrate during the daily intercourse at Rest Cottage. Old Mrs. Willard took her to her warm heart as though she had been her lost daughter resurrected.

HER OFFERING.

THE lock was out of order, so it was a long, cold minute before the door could be opened. Even though she lived in one room and a closet, Miss Randilla felt a glad sense of home coming every time she conquered that unruly lock.

She lit her lamp and looked about her. On the floor lay an envelope which somebody had slipped under the door. Miss Banks picked it up, and tried to guess what it contained, before she lit her oil-stove and put her supper on to cook. How frugal was that supper they can guess who, after a hard day's work, have cooked lonely suppers over an oil stove.

Miss Banks sat down to wait for the cooking, and examined the envelope. It contained a stirring appeal for the cause of home missions, and a statement that the treasury was empty. Also a little envelope to hold Miss Banks' thank-offering to be given in at the praise meeting on Sunday night. It was then Saturday evening.

Miss Banks was a seamstress, but for the last three years repeated attacks of rheumatism and gripe had left her little strength for work. The last sick spell had eaten up her small bank account; now she lived from hand to mouth. She was a tall, spare woman, with old age thinning and whitening her hair. Some people made unkind remarks about her homely appearance.

Yes, my heroine was poor and homely and old; but to him who looketh on the heart she was rich, beautiful and immortal. Poor and homely and old; yet her taste in giving was royal. She would like to pour gold into the Lord's treasury; she would delight to heap diamonds and rubies at the feet of Him who had been her stay and comfort through long years of poverty and sorrow.

After supper Miss Banks laid her week's earnings on the table. The money was in small change; one-tenth of it she put by itself as the Lord's share—it would just pay her pew rent. No thank-offering could come out of that. The remainder she separated into little piles; so much for room rent, so much for coal, and the rest for food. A very small amount of food it would purchase; but Miss Banks knew to a cent's worth how much food she would be obliged to eat during the coming week. From her food money she took a bright dime. Could she give that?

As she asked herself the question she heard an ominous click!—and a long crack went half way down the lamp chimney. It might last another week, but likely not. She must have a bar of soap; she had forgotten that. No, Randilla Banks could not afford even a ten-cent thank-offering. Neither could she afford strength for a "good cry," though five or six tears did roll down her sorrowful cheeks, for she knew about the importance of home mission work, and sighed as she thought of the empty treasury; but what could she do to help the work of her beloved church?

Nothing, apparently nothing, but to go to her Bible, to her chapter, the fifty-fourth of Isaiah.

How Miss Banks wished that the words

"old maid" might have been put into the Bible, at least once! There was plenty of comfort for widows, she thought, but that did not belong to her. So she hunted for promises for the desolate and solitary.

Then this solitary soul turned to the Psalms in search of something suited to one who was too poor to give even a dime thank-offering.

"Cast thy burden on the Lord, and He shall sustain thee"—and sustain even the burden of His work, she thought. "Thou tellest my wanderings; put Thou my tears into Thy bottle; are they not in Thy book?" One of Miss Banks' tears had fallen on the thank-offering envelope. There it lay, a little damp spot, just where she would have been glad to write ten dollars. Would God accept that salty tear for a thank-offering? Then Miss Banks thought of the "golden vials full of odors, which are the prayers of the saints." Like a whisper from the Holy Spirit came the words: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry; for I know their sorrows. And I am come down to deliver them."

Surely God might do something to deliver His church in answer to her "cry!" Unmindful of her rheumatism, she got down on her knees.

That Saturday evening, in another house on another street in a cozy room, sat another woman, alone. She, too, held in her hand a thank-offering envelope, the counterpart of the one Miss Banks had found awaiting her. It was still empty, though the other hand held an open pocket-book whose contents had evidently just been examined, and consisted of two silver quarters and a dime, besides two twenty-dollar bills.

"I must remember to ask Fred for a dollar or two. Of course, I suppose I could put in this change and let it go at that, but I shouldn't like any one to know that I had given so little."

"I know just what I shall do with these two bills," mused their complacent owner, as she spread them out in her lap. "This one will buy me a new jacket—the new cape collars are so handsome, it is sure to be ever so much more becoming to me than the one I bought last year. Dear me! what a shame that styles change so often! I really never wore that jacket a dozen times; but I do like to have my clothes modern."

"That other bill," continued the speaker, soliloquizing, "will buy the hat I admired at Madame Dupre's opening. I know I have always said that it was a shame to put so much money into a hat, but that is a beauty, and I mean to indulge for this once."

So saying, the envelope and money were slipped together into this fortunate woman's purse, and the whole matter forgotten, as a telegram came, saying "Fred" had been called out of the city, and would not be home before Monday. As she made ready for church the next evening she suddenly bethought herself of the thank-offering, and with a half-guilty flush of mortification that her offering was to be so little, she hastily placed the silver pieces in the envelope, and sealed the end, slipping both into her pocket-book, with the comforting thought: "Oh, well, no one will know the difference, for there is no way of identifying the gifts, as no names are used. I forgot to select a text, but never mind, it will have to go as it is. It's rather a shabby gift for a thank-offering, I am afraid, but I'll make it up next time."

It had been decided by those having the matter in charge that the collection should be taken up from one aisle at a time, and that after the envelopes thus gathered had been opened, the texts read, and the money put into the receptacle awaiting it, there should be a hymn and responsive reading while the envelopes from contributors in the next aisle were being gathered.

Miss Banks sat in the second aisle—there were but three—and it chanced that her envelope was the last to be opened of those gathered in that section. The minister opened it to find it quite empty save for a bit of paper from which he read: "It grieved me to think that no coin of mine could be counted among other offerings tonight, and I was tempted to bitterness of soul because of this, when the thought came that I could make an offering of prayer. Falling upon my knees, I asked that it might be the happy privilege of some one else to make a double offering because to me has been denied the privilege to give at all. That I might not dishonor God by unworthy doubts that He would answer my prayer, I have chosen for my text: 'O woman, great is thy faith, be it unto thee even as thou wilt.'"

There was a little silence after the pastor sat down; many who had given even liberally remembered suddenly that there had been no odor of prayer about their gift. It was but a moment that the silence lasted, but it was long enough for the arrow of conviction, shot from a shaft in God's own hand, to pierce the heart of one who sat at the end of the aisle down which the collectors were now coming. With fingers trembling with eagerness, she tore open the end of an envelope she held in her hand, shook out a dime and two quarters which it held, and tucked in their place two twenty-dollar bills, while she hastily pencilled the words: "To go with the envelope which held the prayer, if God will accept it from one who was selfishly tempted to give a few coins of little value instead." None in the congregation knew who had made the offering, but, as the pastor unrolled the bills and read the lines which accompanied them, and then with tender emotion asked for a blessing on the two who had thus made a special heart-offering, tears stood in the eyes of more than one, but into two hearts had stolen the peace which God grants to those who seek to do His will. — *Home Mission Monthly*.

RETIRED.

Mrs. V. A. Cooper.

(Lines suggested by the remarks of an itinerant's wife when seeing her husband break up the boxes after they had retired from active service.)

Break up the boxes, husband!
Our need of them is o'er.
The clarion note of moving
Will come to us no more.

No more the restless feeling
As Conference draws nigh,
That we be ordered forward
Most unexpectedly.

Then break the boxes, husband,
Despite a few hot tears,
For they have traveled with us
Through all these thirty years.

Off when the house was empty
Of all our little store,
Packed up in these same boxes
To go we scarce knew where,—

We've sat us down upon them,
With weary, aching feet,
And hearts that ached still harder,
Our little lunch to eat.

For friends we loved so dearly,
Friends we had proved so true
Helping in Christian labor,
Were bidding us adieu.

And little feet grew weary
In spite of our caresses,
Glad voices grew so silent,
Leaving our number less.

We paused not in our journey,
But onward kept our way,
Our thoughts to that blest country
More frequently would stray.

Yes, dear, break up the boxes,
Which we'll not need again,
Though it awake emotions
Of pleasure and of pain.

We've reached our "land of Beniah,"
Where "skies are ever clear,"
And birds are always singing—
We've stopped to rest us here.

We loved the work God gave us
And all the friends we met;
We gave our lives unto it,
We leave it with regret.

We wait to hear a summons
To our home beyond the sky,
To a "mansion" ready furnished,
Prepared by God on high.

Then break the boxes, husband!
They'll no more call your name;
Th'itinerancy without us
Will move on just the same.

Boston, Mass.

TWO OF LUCY LARCOM'S BOOKS.

Miss Anna Breed.

IT was just a year, the 18th of April, since Lucy Larcom entered the higher life. How we have missed her! Her noble, motherly nature, her fine mind and her deep spirituality, made her influence over every one who knew her personally or through her writings most uplifting and beautiful.

I suppose most of us have read her sweet poems, but I wonder if all the readers of the HERALD know of her choice books, "As It Is In Heaven" and "The Unseen Friend." There are so many inferior writers who offer us spiritual food in these days, it is with relief that we turn from their commonplace utterances to the reverent and suggestive ideas found in these most helpful volumes. I wish all might read the chapters entitled, "The Heavenly Breath" and "Visions and Duties" in "The Unseen Friend;" and "Our Father and His Family" and "The Joy of Our Lord" in "As It Is In Heaven." These chapters are most companionable for those hours when we desire to commune with our Creator and our own souls.

But Miss Larcom's books are also text-books for Christian friendship. I have never heard or read of a woman whose ideal of friendship was grander. She was the chosen friend of Whittier and Phillips Brooks, and with women her friendship was an unspeakable blessing to those who possessed it. Read her chapters, "The Threefold Cord" and "The Blessed Need" in "As It Is In Heaven," and "The Perfect Friendship" in "The Unseen Friend." It would be well for all of us who greatly desire to be noble friends to those we love, to test our friendship by the lofty and unselfish conception of friendship expressed in these chapters. Miss Larcom remarks: "The prayer of Christ to His Father for His friends was, 'that they may be one even as we are one.'" What friends we should be if we steadily held this Christlike ideal before us! We should indeed realize in our friendships the truth of the dear, familiar stanza we so often sing,—

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

HUSBANDS AT HOME.

WOMEN are constantly advised to remember that they are the constituted guardians of the home; that they make its sunshine and dispense happiness or misery to those within its shelter. To meet her husband with a smiling face on his daily return to her, no matter how trying and disturbing a day she may have had in the home, is assumed to be the wife's special obligation. Is it not at least equally incumbent on the good man to bring sunshine and pleasure back to her, even though the street or

the office may have had its solicitudes and trials?

When the sound of the father's latch-key is the signal for a joyous rush on the part of the children, a glad thrill in the voice of the wife, even a cheery stir in the region of the kitchen, the tokens are evident that the man of the house is a cheery, sensible, big-hearted fellow, who can carry his end of the load without unmanly murmuring and complaint. No doubt he is weary. Most people are, after the allotted tasks of the day are over. Work takes a good deal out of the strongest of us, even when we love the work and find our environment agreeable. But the man going out to his business engagements has one great advantage over his wife. He has had change of scene and companionship. He has been brought into touch with the wide-awake life of the world. Strangers have addressed him. His letters, his callers, his work itself, however monotonous, have made him for a while forgetful of the petty solicitudes and small frictions of the household. Perhaps he was cross and unreasonable there, and said something sharp and satirical which wounded his wife, something over which she brooded for hours after he had rushed pell-mell down the street to catch a car, forgetting all about his sudden gust and flurry of temper because breakfast was a trifle late and the steak overdone.

Of course this behavior in a husband is infrequent and accidental, and is seldom long treasured against him by a loving wife. A certain element of the maternal mingles with the affection of a wife for her husband, and she excuses his occasional irritability as patiently and with as much toleration as she does the same thing in the children or in her older boys. Nevertheless, a man should not presume on this amiability, nor strain it too far. If a man were cross at breakfast it behooves him to be angelic at dinner, by way of making up for the first lapse in deportment.

The husband who may be relied on for sympathy, for cheerfulness, for sunshine, is as much a home-maker as his wife. He builds for future years, his boys copying unconsciously his very tricks of manner and the tones of his voice. The chivalry which induces him to make smooth and easy the path of his wife will make good husbands of them when their turn shall come. It will give his girls a standard by which to measure when wooers come to claim them in the regular order of things. They will say, as a girl did the other day, "When I marry it will be when I find a man as sincere, as upright, as gentle, and as full of fun as my father; not till then."

Nor should the husband forget that attention in trifles, little thoughtful acts, a gift at an unexpected moment, a flower or a book, or the new magazine, something inexpensive, but indicating remembrance and care for the wife's tastes, keeps alight and glowing the flame of love. In home life none need fear to be affectionate and demonstrative. — *Harper's Bazar.*

HOME DECORATION.

TO a woman of taste who has not much money, and who wishes to have everything about her as pretty and refined as possible, there is nothing so satisfactory as denims. There is a beautiful dull blue that is the best color of all. With a bold embroidery of white floss thread on the borders, the windows may be curtained and doorways draped at less cost and with far more beauty than if their owner were to use any of the materials upon which she may first have set her heart. A broad, long divan, home-made, perhaps, may also have a white-embroidered cover of denim; a dozen cushions of all sizes and shapes have place on such a couch, and are also to be covered with denim. The material may be used on either side, the tones being quite different; and the price of this useful cloth is but twelve and one-half cents a yard.

A floor covering, like the walls of a room, should be quiet and unobtrusive in tone, since it is to serve as background for objects placed upon it. Straw matting is invaluable, and the plain greenish-white weaves wear longer and better than the colored ones. Those who object to a painted border around a room may use the "fillings" that make an admirable foundation for rugs. Wood-color and old blue are the best wearing colors, the reds and some of the blues fading quickly. The fashion of making rug-shaped carpets has much to commend it, and these may be made from low-priced remnants that will last a lifetime, if not subjected to too hard usage. The large Japanese cotton rugs are a boon to the housewife of moderate means. Some of the colorings and designs are exquisite; they wear well and are moth-proof.

"Corners" have great capabilities. Chairs are to be placed in groups and no longer to stand uninvitingly with backs against the wall. Harmony of color helps to make a distinct atmosphere in a room. The bright reds, blues and "old golds" of the second-rate shops have no place in the artistic home. Plain wooden chairs with cushions, or comfortable chairs without cushions, help towards ideal furnishing. The mantel is not to be draped, nor is the patient piano to be loaded with bric-a-brac. Scarfs are not to hang over chairs, nor bows and ribbons perched where they do not belong. "Effect" must be sought in other ways. For color, large bowls and vases of yellow and red pottery filled with growing plants suffice. Sofas and divans should stand at angles, near open fire or comfortable book-table. The "centre-table," wheeled from the middle of the room, may become the heart of a "corner."

Low tables about the room have other uses than for five o'clock teas. The chess-player likes such a table, and so do the children. The real Turkish coffee-table is a pretty piece of furniture now manufactured in America. It is sold as a table or as a stool, and is the prettiest of all low tables. Instead of buying at the art stores the stiff-looking wooden benches, so much like

the old-fashioned wash-benches, one may find straight-back settees, to be painted black—using the glossy carriage paint for this purpose; this has a fine enamel and makes an excellent finish. A cushion for the seat, with pillows, is then to be added.

Screens are of the greatest decorative value; they are cheap, considering their endurance when properly treated, and they are useful. They must be chosen with scrupulous care, as they may become the background for a graceful woman or a tall palm, and add much value to the scheme of decoration.

Such a room as this will not seem crowded, and each object in it, being simple and genuine, will enhance the effect of every other. Books, of course, must have their place, and that place ought never to be a locked or even a glassed book-case. They should live within easy reach of friendly hands. Pictures and bric-a-brac, one is tempted to say, should be conspicuous by their absence. In the average home these are reckoned as furnishings, and profusion is mistaken for elegance. Pictures are crowded on the walls, without regard to subject or to light. As if the room were a gallery, where every inch of space must be made the most of. Bronzes, porcelains, glass, lamps, candles, sconces, flower pots, vases, clocks, photograph frames, silver, statuary, curios, plaques, are buddled together on mantel, cabinet, book-case, bracket, table, and shelf, regardless of shape, size, utility, color, or quality. When Christmas brings another invoice of similar possessions, room is made for them by banishing a few of their predecessors to the bedrooms, but the ranks are seldom thinned. FLORENCE MORSE, in "Household Art."

Little Folks.

PAUL'S REBECCA.

Elizabeth E. Backus.

NO one knew how, when, or whence Rebecca came, but it was not in the heart of a Stanley to sneer at her existence, or to fail in kindly interest when Paul talked glibly of his imaginary comrade. Before Paul was fairly able to talk he always left a place on the rug beside him for an imaginary playfellow, with whom he shared his toys and to whom he deferred with all the partiality of a loving partner. Later, it was his habit to reserve a certain portion of his snowy couch for his faithful little friend. There were disadvantages in this connection, however. In the middle of the night a heavy thud would occasionally announce the fact that Paul had fallen out of bed.

"Dear me! there's another bump on Rebecca's account," Mamma Stanley would groan, as she promptly hastened to pick up her small boy and to tuck him snugly away in bed again.

The bumps came so often that Mamma Stanley became concerned for her boy's head.

"My dear, you must allow Rebecca to sleep on the front side of the bed," she coaxed—a happy suggestion, to which Paul took most kindly, and henceforth his slumbers were no longer disturbed by erratic flights from his warm nest.

Paul had a fashion of sharing his thoughts as well as his toys with his other self.

"Here are your blocks, Rebecca," he would say; "build anything you like."

Then Paul would devote himself to the construction of some elaborate work of art, with an occasional, "How are you getting 'long, Rebecca? I'll help you in a moment or two."

His own work completed, Paul would give his undivided attention to Rebecca.

"Hard work to build a 'thedral!" he would remark, in sympathetic tones; "let me show you; this is the way to do!" and after some moments of earnest labor Rebecca's fair structure would rear its stately head, and the youthful architect would retreat a few paces and gaze admiringly at the two buildings with the proud composure of the skilled workman.

Paul was a very many and chivalrous little fellow, and he always treated Rebecca with distinguished consideration, so it was considerable of a shock to his feelings the first day he went to school to have a big boy shout, "Shoot Rebecca!" when he innocently referred to his inseparable companion.

"I wouldn't have Rebecca shot for anything," Paul told his mamma when he related the circumstance.

"I wouldn't say too much about Rebecca then," his mamma advised; "we understand, but others might not."

Mrs. Stanley's advice came too late.

"There's the queerest little un in the primary class," said one big boy to another, "who has a make-believe little friend that he makes off is Rebecca."

"He must be cracked for sure," said big boy number two.

"Bright as a new dollar," said boy number one, "although he's precious soft, I take it."

"We'll soon get that notion out of him,"

said number two, with a wise shake of his head.

Rebecca's fame spread, and on the second day at school Paul was tormented by numerous inquiries: "How's Rebecca?"

It seemed like sacrilege to the sensitive, imaginative little fellow.

"I don't want to go to that school no more," he told his mamma when he returned home.

Mamma was thoughtful.

"So my boy is willing to give up beaten because of the sneers of a few thoughtless little fellows like himself?" she asked. "Rebecca has been a very dear little playfellow of yours, and she has cheered many an otherwise lonely hour; perhaps it is time to throw Rebecca a kiss and say good-by."

"I have got so used to Rebecca I don't know what I shall do without her," said Paul, plaintively.

"Don't bid her too hasty a farewell then," said mamma. "Only stand your ground, and don't be too sensitive about her."

The next day when the boys asked, "How's Rebecca?" Paul cheerily replied, "She's all right."

"We can't make him mad, so we may as well stop hectoring him," said the boys; but there was one, the bully of the school, who thought otherwise.

"Did Rebecca come with her bonnet on?" asked this same Billy Jones, trying to be very smart.

Paul did not attempt to reply to this superfluous question; he turned away with indignation raging in his small breast, but his tormentor followed him.

"Say, how does Rebecca look? Do you do up her hair in curl papers for her every night?"

This was more than Paul could endure. He had been taught the beauty and moral force of "a soft answer," and he had scarcely seen a blow struck during his six years of life, but the conviction was borne in upon him that this was a case which required unusual treatment. He faced Billy Jones, who was nearly twice as big as himself.

"You'll please let Rebecca drop!" said Paul politely, but with a dangerous gleam in his eyes.

Billy was not used to so much courtesy, and he did not think that Paul really "meant business."

"No, sir-re, sir!" said Billy, with a mocking grin; "I'll talk 'bout Rebecca all I'm a mind."

"No, you shall not," said Paul, sternly, advancing straight upon the enemy.

Billy made a grab for Paul's hat, and struck him a blow upon his head, but in another moment Billy was lying low, and although Paul returned home in the course of a half hour in somewhat dilapidated raiment, he returned with the serene mien of the conqueror.

"I've settled the whole business, mamma," he said; "they won't trouble me no more 'bout Rebecca."

Mrs. Stanley was amazed. Her sensitive and imaginative boy had suddenly appeared in an entirely new character.

"I don't b'lieve in fightin', mamma, 'cept when you can't help it," said Paul, evidently anxious to justify his measures.

"Billy Jones was spoilin' for a lickin'—the other boys said so."

"There's a kind of fighting that is noble," said Mrs. Stanley, somewhat at a loss how to deal with her conquering hero.

"Is there, mamma?" said Paul, much astonished.

"My little boy may have to take himself in hand, and fight himself some day."

"My! wouldn't that be funny?" said Paul, as he industriously nursed some of his bruises.

Rebecca's shade retreated into the background as Paul rapidly developed the sturdy qualities of a champion of his own rights and of the rights of others.

"Billy Jones plagues the girls," Paul confidentially announced to his mamma one day. "I told him to quit today, an' he said he'd punch my head."

"And what did you say?" asked his mamma.

"I looked 'im right in the eye, an' never said a word; but I know now what you mean 'bout fightin' myself," Paul replied.

"I have to fight myself lots," Paul told his mother, a few days later; and Paul was dumb with astonishment when his mamma replied, "So have I!"

"It was different when you stayed at home and played you had a Rebecca," said Mrs. Stanley. "Other little boys and girls form a part of your world now, and temptations will meet you, big and small. I want you to be a true soldier and fight a grand battle, but it won't be with your fists."

"I know," said Paul, with glistening eyes; "at Sunday-school we sing 'Onward, Christian soldiers.' You want me to take Jesus for my Captain, and I have, mamma, truly!"

Roxbury, Mass.

Editorial.

THE HELPLESSNESS OF GOD.

WE hear much about the helplessness of man, but few comparatively have thought perhaps about the helplessness of God. When an earthly father bends over his sick child with eager longing to relieve its suffering, and can find little that he may do, we look on with sympathy and draw comfort from the thought that God is able to cure. And so, in that case, He is. But how much worse are the fierce diseases that prey upon the souls of men, and with how much sorer grief must the holy Father regard them! Can we doubt that He would gladly sweep them all away? But He is not able. He is compelled to look on and see His children suffer from these terrible maladies with no power to command their deliverance. He can only entreat them to look unto Him and be healed. With what deep yearning the pitiful, loving Lord bends over His creatures and desires their salvation! May we not feel that in our sympathetic sufferings for the sins of others we are sufferers with God who also endures with perfect patience this heavy burden?

INTELLECTUAL HOSPITALITY.

THERE is a Chinese proverb to the effect that we should receive our thoughts as guests and treat our desires as children. This is admirable advice. If children are well ruled when they are small, they will not give us trouble when they are large. So let desires be taken in hand firmly and promptly, or they will greatly disturb our peace of mind. It is a good plan to receive hospitably not only our own thoughts, but those of other people. We shall find oftener than we imagine that they will prove angel visitants. An attitude of antagonism toward every new suggestion is much to be deprecated. The first impulse of some is to contradict. At least they harden their heart most unconquerably against everything that sounds strange. A chamber of the mind should be kept where these strangers can be taken in and lodged a while; if, on closer acquaintance, they do not commend themselves by their conduct, it will then be time to civilly show them the door. But let them not be turned away rudely at the first and have no opportunity to show what they are worth.

EDUCATION OF CONSCIENCE.

CONSCIENCE, like any other faculty, is educable, or susceptible of improvement. What is conscience? It is nothing more nor less than the soul itself considering or passing judgment on questions involving right and wrong. The judgment of a child is unlike that of a man; the judgment of a man trained in virtue is unlike that of one accustomed to wrong-doing. In other words, the training has modified the moral sense of the individual in the right or wrong direction. The conscience not less than the intellect may be improved. It is not, as some suppose, a fixed and unchangeable phase of the human soul. The moral judgments the soul passes will be more or less correct according to light and freedom from evil bias. The conscience may be in the dark, or it may be bribed and blindfolded in the full blaze of day. In its normal condition it will decree righteous judgments.

The conscience is improvable in discrimination, honesty and courage. Men learn to discriminate between right and wrong just as they learn to discriminate truth and error, or beauty and deformity. Some men do wrong because they do not know any better, or because conscience has been blinded or bribed. Saul did wrong to persecute, but he did so because he thought he was doing God service. He had been brought to believe and practice a lie for the want of proper instruction. Knowing no authority above conscience, he was bound to follow its direction, but needed to remove the blind. A poorly-instructed conscience is liable to be unscrupulous and tricky. The consciences of some people adhere to the spinal column, and in that case are nearly, or quite, incorrigible; other men's are carried loose in their pockets as a sort of small change or articles of merchandise. The courage of one's convictions is a great quality. A coward's conscience is a very uncomfortable appendage, liable to make of him a fool or a knave, as the case may be.

Conscience is educated by devotion, illumination, faith and practice. "Consecration and prayer bring the soul into a

pure and transparent atmosphere. We get close to God; we see Him and have in His presence a marvelous discernment of the path of duty. Illumination comes to us through the Bible and the Holy Spirit. The vision near Damascus rectified the moral judgment of Saul of Tarsus and wrought a change in his whole life-plan. But in educating conscience we must not fail to trust it. To distrust conscience, as to discredit the word of a child, is a short way to make it dishonest. You play a trick with conscience, and conscience will return the favor with compound interest. The faculties of man were made to be trusted, and will honestly respond only to our confidence. Under this generous treatment conscience learns to do right by doing it. We learn to swim by plunging into the stream.

SOCIETY AND THE INDIVIDUAL.

A CONSIDERABLE number of persons whose intentions are better than their utterances are a good deal confused as to the relations of the two conceptions indicated in the above title. They seem to advocate the suppression of the individual, or at least the subordination of his interests to those of the community. This is further aggravated by first perverting the term *individualism* and then using it as practically synonymous with *individuality*. It is essential to our purpose first to secure a distinct definition of these two words and an understanding of their use in correct writing.

An individual is that which logically cannot be divided; it cannot be a class; it is the final result of analysis. It is one plant, or one animal, or one person, as differing from all others. So individuality comes to mean difference or peculiarity. There is little real diversity of opinion on this definition, though there is frequent infelicity of phraseology.

Individualism originally differed very little in signification from individuality; it simply meant the quality of being individual. By easy transition it was made to indicate certain claims of the human individual; that is, of the person. In process of time in the discussion of social questions it has come to have imputed to it the quality of self-interest, and has finally been more narrowly modified to egoism or selfishness. This is its special meaning as used by a certain class of writers, though many of them still confusedly attribute to it its original and etymological sense, making it equivalent to individuality, and thus treating the latter as something sinister and vicious. There results from this the effect of minimizing the importance of the individual and thus degrading our personality.

We may lay it down as a postulate that in the relation of the individual to society the latter is to be regarded as a means, the former as an end. Society clearly has no use except for the benefit of the individuals constituting it. Of course this means all the individuals, and is not to be construed as implying the advantage of some at the expense of others. Society in the abstract, or as existing for its own sake, has no standing in any court of sound judgment.

There is no antagonism between society and the individual. On the contrary, they are each essential to the other. The very fact that men differ, that every one has something that another lacks—and this is what constitutes individuality—is the indispensable basis and condition of society. Men associate only when they complement or supplement one another's resources. Two men, or any number of men who are just alike, are of no use to one another—they might as well live in solitude as together. But, differing as they do, each adds something to the value of every other. We are so constituted that no man is sufficient to himself—even his own proper personality would be woefully incomplete if separate and solitary. One of our great writers on social science lays down the principle that association and individuality not only mightily promote one another, but they are the two chief essentials of an advancing civilization.

Here is where some of our socialistic agitators go widely astray in their theorizing. In contending for a collective industrial system to take the place of the so-called individual system, they are gradually led on to advocate the subordination of the individual to society—the end to the means. They properly enough insist that men should live for one another, and this they straightway confound with living for society. Now it is not other than a truism to state that selfishness is wrong, or that men are to live for one another; but neither statement is antagonistic to the proposition

that every man is to make of himself the largest and most effective personality possible. In very fact the highest social ends cannot be reached in any other way.

So, too, the essential religious truth implied in our personal and social relations has been the subject of perversion by the writers referred to. There are some Scriptural statements that to the superficial student appear wholly paradoxical; but to the really thoughtful reader they are readily reconcilable. When Paul tells us to "bear one another's burdens," and then in the same paragraph assures us that "every man shall bear his own burden," he is not inadvertently contradicting himself. He knows very well what he is saying, and is merely exhibiting different faces of the same important truth. So when he says, "None of us liveth to himself," and again, "Every one of us shall give an account of himself unto God," he utters nothing that is inconsistent or not easily explicable. There is no possibility of bearing either the whole or a part of another's burden, if there is no personal power of one's own. We cannot live to others unless there is a positive force of life in us, and the larger this is the more we may communicate.

The same is true of the spirit of sacrifice which is implied in the Christlike life. The simple fact here is that the individual is to stand ready to sacrifice everything except his individuality. We are commanded to love our neighbors as ourselves; and this clearly implies a certain measure of self-love which is to be the standard; albeit that is to be subordinated to a still higher affection.

When we are told that "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it," there is only the same truth which human experience amply proves that he who makes his own ends paramount and seeks personal happiness as his chief object in life will come short of it; while the man who subordinates this to higher purposes will by this means find supreme satisfaction. Yet this latter implies not less, but rather more, of personality than the former. Evidently the demand is upon the individual, and a part of this demand is that his individuality be not the least possible, but the most.

In short, it is, as James Freeman Clarke puts it, not *individuality* that we are enjoined to suppress, but *isolation*, separation, exclusiveness, inordinate self-interest, which is egoism and selfishness. How is it with the great examples of self-sacrifice that have illuminated the pages of human history? Were John Howard, and Elizabeth Fry, and Florence Nightingale lacking in individuality? Paul was a great example in this respect, yet here was a powerful personality. And there was One other whom we need not name, who took upon Him the woes and sorrows of us all, but whose individuality stands out unique and grand above all others. It is not the quantity of our individuality but its quality, that needs our care.

The Pilgrim Influence in American Civilization.

AMERICAN civilization is shot through, colored and shaped by a great variety of influences. The new influences are foreign—Irish, German, papal, socialistic. The older influences from the centres of original planting are still operative and powerful. The thought and life of Virginia, Maryland, Pennsylvania, New York and New England throb through the South and West. The Pilgrim influence is, on the whole, the most remarkable. The Pilgrims, though a humble folk, a small colony planted on a sand-bar, have exerted a wide and salutary influence on the people and institutions of the nearer and farther West. The Pilgrim influence has been out of all proportion to their numbers, wealth and social position in the country. We celebrate their landing as Forefathers' Day. Massachusetts Bay was greater, richer, better equipped; but the country has assigned Plymouth the place of honor.

The reason for this pre-eminence is not found in the size of the colony as in the greater heroism of its men. The colony was not large. The people contained in it were generally poor. Wealth and letters centred about Boston. Nor did the Pilgrim bring any essentially new ideas of civil government. Milton, Hampden, Pym and their associates furnished the Pilgrims with a noble stock of ideas in regard to human government and human liberty; the settlers in the wilderness made no new contribution to the stock. They were not thinkers along original lines; they were plain, sensible and stout-hearted men. They knew a good idea when they found it, though they might never have been able alone to find it; and they possessed courage without bluster and endurance without complaining. Why, then, have men assigned the Pilgrims the place of honor?

The answer to the question is in a word: they were men of action. They put in practice what

Milton and Hampden had so splendidly thought out. They pitched the tune for the new song of liberty; or, to change the figure, they built the road into the wilderness over which their children marched to the republic. In a word, they were the pioneers, the founders of empire in the west; and they receive the honor due to founders. How to succeed, was the question with the Puritans. The great leaders had said: "Make revolution and build a new empire in England." We know how bravely they fought and how in vain they founded. The Puritan empire in England was like Jonah's gourd: it sprang up in a night and perished in a night. The Pilgrims counseled a flank movement to conquer England in America. To carry the cause at home they must go away. The course was not clear to the best thinkers. And then, who would venture into the great and terrible wilderness without state aid? The colony at Roanoke had perished, and that of Jamestown was in imminent peril. How could these feeble Pilgrims swim the stormy Atlantic? Bradford and Brewster solved the problem by jumping in and gaining secure footing upon the granite fragment on the other side.



Ex-Governor Berry.

NATHANIEL SPRINGER BERRY was born in Bath, Maine, Sept. 1, 1796, and died at the residence of his son, William A. Berry, esq., in Bristol, N. H., April 27, aged 97 years, 7 months. On Tuesday, April 17, while taking a walk, he contracted a severe cold, which settled on his lungs, and he gradually failed until the end came.

A life has closed worthy of extended notice, for it compassed a broad page in human history, and touched many vital points in human experience. Its sweep was from the lowly estate of a poor, fatherless boy, living on the doubtful charity of indifferent friends, through various stages of uplift and preferment to the highest position of honor in the gift of the State; from the limited advantages of a few textbooks in the common schools to a mind well cultured in theology, in law, in politics, and in general literature; from the blackest phases of human slavery to the time when, in his own country, a slave no longer cringes at the feet of a master; from a time when the drink habit was popular to an age when the use of intoxicants as a beverage is a blot upon human character; from the era of the lumbering stage-coach and the slow-turning waterwheel to these last days of commerce and manufactures when steam and electricity are the upheaving and propelling forces in social and commercial enterprise. For the span of his life rests upon the extremes of almost a century—a century of wonderful developments. Rare are those lives which can share in such varied experiences and touch upon such extremes of human conditions!

In 1821, having completed his apprenticeship as a tanner and served at his trade three years as a wage-earner, he went to Bristol, N. H., and commenced business for himself, in which he continued with commendable success until 1861. He was married in 1823, and again in 1863. His domestic relations were most happy. Of the children born of his first wife only one survives—William A. Berry, esq., of Bristol, N. H. No issue resulted from his second marriage.

In 1823 he was converted and became connected with the Methodist Episcopal Church, in which he continued a useful, consistent and beloved member until he was transferred to the church above. He honored the church, and in turn the church honored him by the gift of almost every official position open to laymen. For thirty years he served in the capacity of steward and class-leader, and was a lay delegate to the General Conference of 1872—the first elected from the New Hampshire Conference under the new rule.

He shared largely in public and political affairs. He represented the town of Bristol, N. H., in the State Legislature in 1828, '29, '32, '33, '34, '37 and '38; was a member of the State Senate in 1835 and '36; was one of the justices of the county court from 1841 to 1849; was judge of probate for Grafton County from 1854 to 1861; was governor of the State in 1861 and 1862. In all these positions he proved himself a true servant of the public, and worthy of the trust and confidence reposed in him.

Governor Berry was a man of ardent temper-

ament, of clear and strong convictions, slow to take position on important questions, but firm in maintaining it when once taken. Hence his peculiar strength as a "War Governor." His whole soul was enlisted in the work before him. Himself loyal to the core, he looked with abhorrence upon anything betraying an outcropping of treason and rebellion. With ceaseless vigilance, firm purpose, undaunted courage and steady hand, he stood at the helm and guided the ship of State through the early stages of that terrible storm of rebellious warfare.

Equally strong and clear were his convictions in matters of morality. Hence he was easily a leader in every moral reform. He early became identified with the antislavery cause, and was fearlessly outspoken and aggressive for human freedom. In his tannery among his workmen he organized the first total abstinence society in New Hampshire, if not in New England, and ever after continued an uncompromising foe to both the drink habit and the saloon. After the downfall of slavery he looked upon spirituous liquors as the great curse of the nation, and with voice and vote and personal prestige resisted its encroachments upon humanity. He was in sympathetic touch with all his surroundings. For the needy, the afflicted and the unfortunate this strong man had a heart as tender and responsive as a woman's. His substance and his kind offices were freely proffered; and many a life has been comforted and uplifted and sent on its way rejoicing by his beneficence.

In social circles he was especially popular. Fluent in speech, abounding in anecdote, and of ready wit, he was delightfully entertaining and companionable to both old and young, to the educated and the unlettered. All homes were made glad by his coming. In public speech he was dignified, chaste, earnest and impressive, aiming directly at his mark and seldom missing it, whether defending a cause, rallying a friend, or smiting a foe. In all cases his utterances were true to his convictions.

His last years were sunny and happy and exceptionally free from the infirmities of old age, his mind clear and active till the last. His work is done, and well done, and he has gone to his reward. He leaves behind a memory fragrant with true Christian virtues and a pure and noble character. A multitude who were touched for good by the power of his life and impelled to better deeds by its influence, rise up to call him blessed.

The funeral of Gov. Berry was attended at the Methodist Church in Bristol, April 30. Hundreds assembled to pay tribute to the deceased. All the mills, stores, schools and places of business were closed and flags at half mast. Rev. J. D. LeGro, pastor of the church, preached the funeral sermon, paying just tribute to the character of the deceased. He was assisted by Rev. J. M. Durrell, Rev. J. E. Robins, Rev. John W. Merrill, D. D., and Rev. S. C. Keeler, presiding elder. The governor of the State, with several ex-governors and many men of prominence in New Hampshire, were present.

The "Watchman's Inquiry."

OUR Baptist brother of the *Watchman* is unable to see "the distinctive ideas" for which Methodism stands, and inquires why our laity in general might not ecclesiastically migrate.

Principally because there is no denominational fold large enough to receive the multitudinous flock. We should be in the condition of the minister whose large horse could only get his head into his friend's small barn. The Baptists have much space, but even they would be crowded if the whole family should go. The long horse of the itinerancy could never be got into the Baptist barn, especially by the water-gate in the basement.

There are some other minor considerations, not to be entirely forgotten in making the account. The Methodists are unlike any other sect in admitting lay members on the evidences of a new life. "There is only one condition previously required of those who desire admission into these societies—'a desire to flee from the wrath to come and to be saved from their sins.'" The Methodists magnify the spiritual life, and are differentiated from all the other sects in the belief that that life may be made perfect in this world.

Methodism is distinctive in its Arminian theology, which emphasizes free will, race-wide redemption, and the consciousness of deliverance from sin and present acceptance with God. Again, Methodism is distinctive in its confectional economy, including an itinerant ministry which none of the other sects dare to try. You see, brother, what a wide chasm separates the Methodists from other religious bodies.

Personals.

—Miss Mary E. Lann and Miss Pauline J. Walden are attending the Deaconess Convention at Chicago.

—Dr. J. C. Hartzell addressed the Chicago Preachers' Meeting last Monday morning in the interests of the Freedmen's Aid and Southern Education Society.

—We take the following from the Nashville *Christian Advocate*: "Twenty-four years ago, in the city of Memphis, Dr. John C. Keener was elected to the office of Bishop, receiving a narrow majority over that Methodist Chrysostom, Dr. James A. Duncan. What

changes have those twenty-four years wrought! Bishops Andrew, Faine, Pierce, Early, Kavanaugh, Wightman, Doggett, Marvin, and McIntyre, have all passed behind the veil, and if Bishop Keener lives to see May 3, he will once more come to Memphis as the senior member of the Board of Bishops. How brief a span is life! How vain to set much store by its dignities and honors."

—The *Indian Witness* announces the marriage of William Albert Mansell and Miss Florence May Perrine at the Hindustani Methodist church, Lucknow, March 17.

—Rev. Alfred A. Wright, D. D., Dean of the Boston Correspondence School, has delivered five addresses on "Misread Scriptures" at the Boston Young Men's Christian Association, this city.

—Rev. Wesley C. Haskell, who went to Colorado for his health in January, has so far recovered that he has returned to take up his work in the School of Theology of Boston University.

—Miss Amelia Foss, daughter of Bishop and Mrs. Foss, was married in Arch Street Church, Philadelphia, May 3, to James Ruggles Thorpe, of Minneapolis, in which city she will make her home.

—Prof. Harriette J. Cooke, of the Epworth Settlement, this city, will deliver the anniversary address at the Chicago Missionary Training School. May 1 a class of thirty-six graduates from this institution.

—The *Northwestern*, in its issue of April 25, says: "Rev. Dr. H. W. Bolton, pastor of Centenary Church, Chicago, is now at his home convalescing from a surgical operation at Wesley Hospital, where he was confined three weeks. The operation was somewhat serious as to its possible ulterior results, but the patient endured it well, and is recovering rapidly."

—Miss Clara Cushman has appointments for Sundays as follows: May 6, evening, Paulkner Church, Malden; 13, Bangor; 20, Southbridge; 27, Newton Upper Falls and Highlandville. June 3, Burlington; 17, Clifton Springs, N. Y.; 24, Greenwich, Conn.

—The wife of Hermann Warsawiak, editor of the *Hebrew Christian* of New York, was for six years separated from her husband because of his belief in Christ. She is herself now an earnest Christian and actively engaged with him in his missionary work in New York city.

—Miss Lillian G. Hale, of Tsun-Hua, in North China Mission, is to return home on furlough. She expects to reach San Francisco about the end of May, and to attend the meeting of the International Missionary Union in June at Clifton Springs, N. Y., after which she will come to her home in this city.

—This is Archdeacon Farrar's tribute to "General" Booth: "I do not, of course, agree with you in all your views, nor do I endorse all your methods, but I believe that, after admitting every possible deduction, you have rendered a unique and mighty service to the cause of religion and humanity."

—In 1884 Miss Laura Haygood, sister of Bishop Haygood of the M. E. Church, South, resigned her position as principal of the girls' school in Atlanta, and went to China as a missionary. There she has been in charge of an educational institution in Shanghai. She is expected to return home soon for her first vacation.

—Rev. Kendrick N. Meserve, after seven years of illness, died in the hospital at Togus, Me., March 10. He had been in the ministry fifty years, and during that time was a subscriber to ZION'S HERALD. All of his labors were in the limits of the East Maine Conference. A memorial sketch appears in the obituary columns this week.

—Rev. L. H. Massey, of East Thompson, Conn., writes: "Rev. O. N. Clark, an esteemed local preacher, who has for a number of years been one of the chief stays in this charge, and whose ministry has been a blessing to many here and elsewhere, passed in peace to his eternal home, at 10.40, Sunday, April 15." An obituary will appear later.

—Congressman Walker of Massachusetts gave a dinner, April 24, at the Shoreham, Washington, complimentary to ex-Gov. Claflin. The guests were: ex-Gov. Claflin, ex-Gov. Boutwell, Col. Carol D. Wright, Hon. W. T. Harris, Gardner G. Hubbard, Adams D. Claflin, son of Gov. Claflin, and the Massachusetts Representatives, Apsley, Wright, Gillett, Cogswell, Stevens, O'Neill, McCall, Draper and Randall.

—The *Baltimore Methodist* says, in its issue of April 26: "Dr. Lananah pleasantly surprised the congregation at Laurel on last Sabbath morning by unexpectedly appearing in the pulpit and preaching a most interesting sermon. This is the first time the Doctor has preached since his recent illness, but it was with his former vigor and incisiveness that he unfolded his theme and enforced its lessons. May he be spared to our Saviour's cause for many years!"

—We learn from the *Christian Advocate* that "Rev. Thomas B. Stephenson, J. L. D., ex-president of the Wesleyan Conference, and Mrs. Stephenson arrived in this country a few days ago. They will remain nearly three months. Dr. Stephenson will make an extensive tour in the South, visiting probably Knoxville, Nashville, Louisville, Atlanta, St. Louis, and hopes to be present at the General Conference of the Methodist Episcopal Church, South, soon to meet in Memphis, Tenn. He may remain some weeks in the vicinity of New York on his return from the South."

—The *Outlook* observes that Rev. Dr. Henry Van Dyke, of the Brick Church (Presbyterian), New York city, will soon commence to preach a series of sermons on "Egypt and the Bible." During his recent vacation on the Nile he has been reading about as well as visiting the localities of recent discovery in Egypt, and is greatly impressed with the wonderful confirmations of Scripture that recent researches have revealed.

—Rev. Franklin Flak, for sixty years a member of the New England Conference, has given \$1,000 to his son, Everett O. Flak, to use at his discretion in the interest of general missionary work or city missionary work. A sufficient part of this was used at the recent session of the New England Conference to put the Boston District ahead of any record made in the past, and to make Temple St. Church the leading church of the Conference in its missionary offering.

—The *Buffalo Christian Advocate* says, in its last issue: "Professor M. D. Buell, S. T. D., was born in New York, the only son of a Methodist minister. Graduating from college at an early age, he went to Boston for his theological training. On the death of Dr. Latimer he was selected as the man to fill his place as Dean of the School of Theology of Boston University. He has shown eminent fitness for the position, and has succeeded in making the institution one of the foremost in the country, both in the number and quality of the students and the character of the work done."

—President C. F. Thwing, writing in the May Forum of "President Eliot's Twenty-five Years of Service," says: "President Eliot, like his predecessor Quincy, regards the administration of a university as a business. He is not, like Hopkins, first a great teacher and secondly an administrator. He is not, like Porter, of Yale, who was his contemporary in office for fifteen years, first an author and secondly an administrator. Nor is he, like Woolsey, first a scholar and secondly an administrator. Rather, he is first and last and only a university administrator. He illustrates the fact of making such presidency a business."

—The *Outlook* thus presents to its readers Professor Adolf Harnack, whose lectures and published works are attracting the attention of the most thoughtful and critical of Biblical scholars: "In person Professor Harnack is rather tall and of striking appearance, with large and very bright eyes, brown hair, nervous temperament, genial, but keen and witty and often sarcastic. He is the most popular lecturer in the theological faculty in Berlin, and, indeed, in Germany. His lecture-room, one of the largest in the University, is crowded. He lectures with only a few notes to guide him, and speaks with all the fervor and enthusiasm of a political orator. He has a charming and highly accomplished wife and several attractive children. He is a man of genuine piety and thorough scholarship, and is the best type of a German evangelical thinker; and, despite his youth [43 years of age], is an acknowledged leader among German theologians."

—Senator Hoar, in his address before the Hungarians at Cooper Union, New York, upon Kosuth, gave the following very interesting personal reminiscence of the man: "It was my fortune to know something, personally, of Louis Kosuth at two periods of his life. I was a member of the House of Representatives in Massachusetts, at the age of twenty-five, when he visited that State in the year 1852. I heard him speak in the Senate chamber and again in the Representatives' hall. I heard him address vast audiences in the open air in the city where I dwelt, and in the city hall in the evening. I heard him again at a banquet in the historic Faneuil Hall, where the most famous men of the commonwealth gathered to do him homage. He was in the prime of magnificent manhood. In eye, voice, person and bearing he was equal to all the requirements of a great orator. He played upon our language and upon the heart-strings of the people as a musician plays upon his instrument. I thought then, and forty-two years afterward as I think now, that this achievement of this man of Eastern race speaking to a strange people in a strange tongue, was the highest achievement of oratory since the inspired prophets spoke in Judea."

—"Elmwood," in Newton Centre, the beautiful home of Hon. Alden Spear, was filled with guests on the afternoon of Wednesday, April 25, the occasion being the marriage of his daughter, Miss Minnie Gertrude, to Rev. William Ingraham Haven, of the New England Conference, recently appointed to Brookline. The ceremony was private, only relatives and intimate family friends being present. Bishop Foster officiated, assisted by Rev. E. H. Hughes, pastor of the M. E. Church in Newton Centre. The subsequent reception was held in the drawing-room, where the bridegroom and bride, with Mr. and Mrs. Spear and the attendant bridesmaids, received the congratulations of the hour. No element was lacking to make this occasion pleasing and memorable. The skies were fair. Music lent its thrilling charm. Flowers and green vines, artistically arranged, abounded. A choice collation was served. The presents were lavish and rich—a blaze of silver and cut glass meeting the eye as one entered the room set apart for these tokens of love and remembrance. Pictures, books, bric-a-brac, etc., were interspersed. A beautiful bronze statue of Mercury bore the inscription: "To Miss Minnie G. Spear—in loving appreciation of the faithful service in church and Sunday-school, in choir and Epworth League, and every department where work was to be done or a helping hand extended. Newton Centre M. E. Church." Never was tribute more justly deserved. Mr. and Mrs. Haven will spend some weeks in the Southland.

Brieflets.

"Stuyvesant," our new New York correspondent, makes his debut upon our second page. His letter will be found to be of special interest.

In the obituary of Wesley Young on page 15, written by Dr. Mark Trafton, by an accidental slip of his pen the age was given as 40 years when it should have been 70.

The *Epworth Herald* of May 5 is a remarkable number. It is devoted mainly to a discussion of "The Great Separation" between the two Methodisms and the possibility of organic union. Opinions of representative men of both Methodisms are given upon this most important topic.

The returns of membership in the Wesleyan Methodist societies throughout Great Britain show an increase in the year of 5,530. This is the largest increase reported since 1883, when it amounted to 12,331. Many will be glad to know that it more than keeps pace with the increase in the population.

Rev. W. V. Tudor, D. D., of the Methodist Episcopal Church, South, is one of the ablest and most eminent ministers of our sister church. At our request he has written upon "Genuine Fraternity." His contribution upon the second page admirably supplements that published last week from Dr. Hoss.

That is a very interesting pamphlet prepared and published by Rev. G. W. Buzzell upon Methodism in Marlboro, N. H. There are electro-types of the old and the new church structures, of the parsonage, the pastor, and others. To all the friends of Methodism in this goodly town, it will be of special interest and value.

Rev. E. R. Thorndike, presiding elder of Springfield District, writes: "Springfield District has, all told, but 63 ministers appointed, including 17 supplies. Twelve of these are what we call double appointments, and in ten cases have two quarterly conferences. Calling the ten twenty, we have seventy-three visits for each quarter—necessarily only sixty-three. You were wrong in saying in the *HERALD* that there are 75. Count everything—all double places, which are entitled to but one quarterly conference—and there are only 73."

That is a wise and prophetic move on the part of the Epworth League House (University Settlement), at 24 Hull Street, Boston, in issuing a pamphlet descriptive of its work. The volume becomes a religious social study, revealing the religious destitution and consequent Christian opportunity and obligation in a section of Boston slums. It is profusely illustrated, and is published by the Epworth League House Commission of the First General Conference District. Our League will do well to circulate and study this pamphlet. Price, 10 cents.

The Christian is never out of harness. He sleeps in his armor, and is ready to meet an attack of the enemy whether he comes at dawn or midnight. His is not a service of hours or occasions; his work is never done until his arms are stacked before the throne of God. Every day is a battle-day—in the skirmish line, then in front of the enemy's works, pressing the battle to the gate. The dream of rest and repose is a false conception of the Christian calling; for the rest is not yet, is not for this life. While the voice of the great Captain is heard at the head of the column, there is nothing to do but to move on in unbroken rank. St. Paul gives the image of the true disciple as a soldier, armed from tip to toe, and seasoned in service, a hard soldier of Jesus Christ.

Are we to let our moderation be known unto all men? Not in the sense often borne by that word, as though sluggishness of either body, mind, or soul were commended. The change in the Revised Version whereby "forbearance or gentleness" is substituted for moderation, will greatly help to correct any such misapprehension. The thought of the apostle seems to be to inculcate that sweet reasonableness, that fairness, self-restraint and freedom from excess, so difficult for the average human being to compass. He would forbid that state of mind which hurries one to precipitate conclusions, looks only at one side of questions, and takes extreme views of matters. He would insist upon a calm, judicious, temperate attitude of thought and feeling, alike opposed to eager desires and rash sentiments. To cultivate such a disposition is the plainest of duties. To possess it yields perpetual satisfaction.

Rev. T. Nicholson, in his address to the Yorkshire (Eng.) Congregational Union, made some remarks on empty church buildings which our people would do well to consider. "We have," said he, "dozens of capacious buildings, in the midst of teeming populations, most of which might be crowded to the door, and each might become the centre of a spiritual movement literally simmering with interest. But what is their present condition? Every Sunday the preacher faces an array of empty pews, while the living items are so few and far between that the fire which falls from a fast-freezing pulpit dies for lack of sympathetic intercommunication, and the services themselves are as cold and as depressing as a November fog. And why this revivification of dullness? Because a few people, who have been associated with these sanctuaries all their lives, and remember them in their palmy days, will not recognize the fact that circumstances around them have entirely changed, but selfishly cling to what they like."

The Sunday School.

SECOND QUARTER. LESSON VII.

Sunday, May 13.

Exod. 1: 1-14.

Rev. W. O. Holway, U. S. N.

ISRAEL IN EGYPT.

I. Preliminary.

1. Golden Text: *Our help is in the name of the Lord.*—Psalm 124: 8.

2. Date: Uncertain; from Joseph's death to Moses' birth, B. C. 1860 (according to Prof. Strong).

3. Place: Northern Egypt; the land of Goshen.

4. The Book of Exodus: 1. Its author—Moses undoubtedly, according to his own testimony (Exod. 34: 6); and also that of our Lord (Mark 12: 26). 2. Its title—in the Septuagint, "Exodus," meaning "departure." The Jews call it *Shemot* (these are the names), or simply *Shemot* (names), from the initial words of the Book. 3. Its principal topics—the bondage in Egypt, ten plagues, the exodus, the giving of the law, the building of the Tabernacle. The period of time covered by the Book is usually estimated at 140 years. "The scope of the Book is to exhibit the accomplishment of the promise to Abraham; that from him a nation should spring, which, after a sojourn of several centuries in a state of degradation in a foreign land, should triumphantly be brought forth, and established in the country destined for its permanent occupation. The whole history, too, presents a vivid adumbration of the church militant, in her redemption from spiritual bondage, and her passage through the wilderness of this world" (Littell).

5. Home Readings: Monday—Exod. 1: 1-14. Tuesday—Gen. 48: 1-7. Wednesday—Gen. 47: 27-31. Thursday—Isa. 51: 1-4. Friday—Exod. 5: 13-18. Saturday—Psalm 143. Sunday—Acts 3: 1-13.

II. Introductory.

The Book opens with an enumeration of the chosen family—the children of Jacob—at the time of their settlement in the land of Goshen—"seventy souls" in all. But out of this family, within a period of little more than two centuries, sprung a nation so numerous and mighty that "the land was filled with them." At this point a new dynasty seized the throne of northern Egypt, and the services of Joseph were no longer remembered. The usurping king was not slow to see the danger which threatened him from the over-multiplication of the Israelites, who might by superior numbers at any time dispute his sovereignty; nor was he slow to appreciate the value of this alien but vigorous race, if only their increase could be checked, their growing independence restrained, and their expectation of returning to Syria at some future day quenched. The wary monarch perceived that, in the event of war, the Israelites might join his enemies, and thus purchase their emancipation. So he consulted with his advisers and decided on a policy. It was not unusual for despots in those times to compel their subjects to render a tribute of labor—to take a personal part in some public work, like building a rampart or digging a canal. The Israelites, therefore, were placed under "taskmasters," with the hope that severity of labor would tend to diminish their increase and accustom them to subjugation. The treasure cities, or magazines, Pithom and Raameses, on the Syrian frontier of Egypt, were monuments of this enforced toil. The scheme, however, did not succeed. The rate of increase, instead of being checked, grew larger—the more they "afflicted" them, the more they "multiplied"—and the king, chagrined at the failure of his policy, and alarmed at the rapid growth of this foreign race, doubled the burdens and embittered the lives of the children of Israel with "rigor" and cruel bondage.

III. Expository.

1. These are the names.—A new era having begun in the history of Israel's descendants, the sacred writer recalls the names of those who came down into Egypt; from these were to spring a great nation. Israel.—His descendants naturally preferred this divinely-given name to that of Jacob, both because of its significance and of the promises connected with it. Every man and his household—including both children and servants, the latter doubtless very numerous. The daughters are not mentioned, nor are the servants, or slaves, enumerated.

2-4. Reuben, etc.—The order of names is arranged, not by birth, but according to their mothers, the sons of Leah being placed first, Benjamin, the son of Rachel, next, and then the four sons of the handmaids. Even before they went down into Egypt they were distributed into twelve families.

5. Seventy souls—that is, including Jacob himself, the head of the family, and Joseph and his two sons. In Acts 7: 14, the number is given by Stephen as 75; but he includes the wives of the sons, and excludes Joseph and his sons.

6. Joseph died—fifty-four years after the death of Jacob, at the age of 110, during eighty of which he had been ruler of Egypt. His bones were carried up out of the land of Egypt by the Israelites in their exodus, and interred in the land of Canaan. And all his brethren.—Says Matthew Henry: "Perhaps all Jacob's sons died much about the same time; for there was not

more than seven years' difference in age between the eldest and the youngest of them except Benjamin; and when death comes into a family, sometimes it makes a full end in a little time. When Joseph, the stay of the family, died, the rest went off apace."

7. Children of Israel were fruitful—an amazing and unparalleled increase, and a striking fulfillment of prophecy (Gen. 48: 3). Says Bush: "It was four hundred and thirty years from the call of Abraham to the deliverance from Egypt, during the first two hundred and fifty of which the promised seed increased to but seventy souls; but during the latter half of the same period these seventy were multiplied to six hundred thousand fighting men; and if to these we add the women, the children, and the aged, the whole number probably amounted to upwards of two millions." Some of the causes of this wonderful increase were the healthy mode of life (pastoral), the fertility of the land, the climate which favored rapid maturity and permitted marriage at a youthful age, the separation of the people from outside and idolatrous tribes, and the dignity put upon marriage and a numerous offspring. The terms used to express this increase are, as Dr. Murphy shows, a series of Hebrew verbs arranged in the form of a climax. The term "fruitful" is borrowed from the vegetable kingdom in which the seed produces sometimes many hundredfold; "increased" comes from the animal kingdom, and means to breed swiftly, like reptiles or fish; the term "multiplied" indicates a rapid and vast increase; while "waxed mighty" signifies "the strength which numbers confer." "It is computed that the number of the Israelites was doubled every fourteen years from the going down of Jacob and his family into Egypt, until the Exodus" (Scott). The land was filled with them—not merely the land of Goshen, but other parts of Egypt also.

8. A new king—not in the line of succession, but a new dynasty—according to Brugsch-bey, Bireh, Osburn, Lenormant and others, Ramesses II., the Sesostris of the Greeks; according to Wilkinson, the eighteenth dynasty. The first king of this dynasty was Amosis, who ruled, at first, over a district of southern Egypt, married an Ethiopian princess, and extended his kingdom by conquest, driving out the Shepherd kings—the Pharaohs of Joseph's time. Which knew not Joseph—which regarded not, or appreciated not. Says Bush: "It is a peculiarity of words of 'knowledge' in Hebrew, that they imply also the exercise of the affections." In this case, then, the meaning would be, "which had no love for Joseph;" "was not moved to any gratitude by the eminent services conferred upon the country by that distinguished Israelite."

The chronology of the early period of Egyptian history has not yet been definitely settled. It is probable, however, that at the time in question there were two or more contemporary sovereigns reigning in different parts of what we now call Egypt: one at Thebes, the capital of Pathros, the land of the Pathraim (Gen. 16: 14), perhaps of the 15th dynasty of Manetho; another at Memphis, the capital of Misraim proper, possibly of the 16th dynasty of the same author; and not improbably a third at Xoia, in the western part of the Delta. Other petty sovereignties, that may have existed, need not be considered. The Hyksos, or Shepherd kings, not being designated by the seat of empire, may have been identical with the sovereigns of Xoia, or Memphis, or distinct, and even superior to both. In the last case the seat of this sovereignty may have been at On, or Bubastis. The dynasty with which the Israelites now came into contact was either this last supposed one, or that of Memphis, which was convenient to On, and to the land of Goshen (Murphy).

9. Said unto his people—to his counselors probably. The people of the children of Israel.—They had grown from a family to a nation. More and mightier than we.—The rapid increase of the Israelites was a menace which a usurping king would not be likely to overlook.

This marks out the speaker as the sovereign of a comparatively small principality, hampered, perhaps, on the northwest by one power, and on the south by another. Such a prince would feel himself embarrassed by the unparalleled growth of this foreign people within his borders and might naturally express himself in the terms here employed, though the Israelites were only approaching to his own subjects in numbers and strength (Murphy).

10. Let us deal wisely—craftily, cunningly, not in a hostile way, for that might turn them into open enemies, and either bring on war, or lead the Israelites to abandon the country. Let them multiply.—The first step to take was to check the rapid multiplication and keep down the threatening increase of the Israelites; and this was to be done by vigorous serfdom and a partial destruction of the male offspring. "A similar policy," says Johnson, "was pursued by the Laomedonians towards the Helots, by Mithridates towards the Roman subjects, and by the Caliph Hakim towards the Egyptians." When there falleth out any war—showing that the new king felt that his throne was precarious and exposed to attack. Either the kings of Syria, or the rival sovereigns of Egypt, might dispute with him the fruits of his conquest. Get them up out of the land.—He feared them, but could not afford to lose them. They were industrious and rich, and, doubtless, yielded no inconsiderable revenue to the government. Incidentally, we learn that the king regarded them as an alien race, not permanently established in the country, and, possibly, that they cherished the hope of returning to their fatherland.

The "wisdom" here proposed to be employed was the wisdom of the serpent; but with men of reprobate minds, governed solely by the corrupt spirit of this world, whatever measures tend to promote their own interests and circumvent their opponents, is dignified by the epithet "wise," though it be found, when judged by a purer standard, to be in reality nothing less than the very policy of hell. So easily is language perverted and made a sanction for the most iniquitous proceedings (Bush).

11. Taskmasters—superintendents of the public works, not to be confounded with the

subordinate officers who acted as merely overseers. The Pyramids and other great buildings in Egypt were the product of compulsory labor. Afflict them with their burdens—with exacting labors, the intention being to weaken their bodily strength and crush their spirit. Treasure cities (R. V., "store cities")—more exactly, magazines for the storage of provisions or munitions of war. Pithom and Raameses.—Osburn endeavors to show that Pithom is Damiatta and Raameses Migdol, which he places at the head of the Gulf of Suez. Canon Cook locates them both on the canal connecting the Nile with the Red Sea. Neville claims to have discovered the true site of Pithom, about twelve miles west of Ismailia. [The writer saw at Ismailia ten years ago some statues of Ramesses II. brought from the alleged site.]

12. The more they multiplied.—The king's policy proved ineffectual. The increase was of God, and He took care that His purpose should not be thwarted. They were grieved—vexed, chagrined, filled with loathing toward the Israelites. Later on Pharaoh resorted to a more cruel and atrocious way of checking the population—by murdering the male infants.

13. Serve with rigor—literally, "with fierceness." They were reduced to a practical serfdom. Incidentally, this treatment was overruled so as to produce the best results to them as a nation; it tended to make them abhor the land of bondage and to long for the land of promise; also, to consolidate them as a people, and prepare the way for God's mighty judgments in their deliverance.

14. Bitter with hard bondage.—The monuments of Egypt depict this whole process of brick-making.

Among the paintings of Thebes, one on the tomb of Reckabara, an officer of the court of Thothmes III. about 1400 B. C., represents the enforced labor in brick-making of captives, who are distinguished from natives by the color in which they are drawn. Watching over the laborers are taskmasters, who, armed with sticks, are receiving the "tale of bricks," and urging on the work. The process of digging out the clay, of molding, and of arranging, are all duly represented; and though the laborers cannot be determined to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree (Pallott, quoted by Peloubet).

IV. Illustrative.

1. The very name of the Hebrews is officially recorded by their persecutors as the builders of the city of Raameses. In a papyrus preserved in the museum of Leyden, the scribe Kantair reports to his superior, the scribe Bakenphtha, that in compliance with his instructions, he has "distributed the rations among the soldiers, and likewise among the Hebrews, who carry the stones to the great city of king Raameses Miamun, the Lover of Truth, and who are under the orders of the captain of the police soldiers, Amenemah. I distribute the food among them monthly according to the excellent instructions which my lord has given me." There are also other documents referring to the people and their serfdom (Philip Smith).

2. A rich landlord once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterwards became a painter, and painted a life-likeness of the dark scene. Years afterwards he placed it where the man saw it. He turned pale, trembled in every joint, and offered any sum to purchase it that he might put it out of sight. Thus there is an invisible painter drawing on the canvas of the soul a life-likeness reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them to every man. We must meet our earth life again (Biblical Museum).

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She Had Consumption.

Lily, aged eight years, was nearly as bad as Eva but being older and stronger, held up a little better. We gave them both Hood's Sarsaparilla, which built up their strength and health. Lily so that they became fat and plump, lively and happy. My son Carroll was in a bad case.

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dilation, having a bad cough and very weak. He was obliged to lie down most of the time. One bottle of Hood's Sarsaparilla put him on his feet and restored perfect health. I believe Hood's Sarsaparilla saved my children's lives." JOHN T. BROWN, Stowe, Vermont.

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BOYS' BRIGADE.

Rev. N. D. George, D. D.

DO we need another organization connected with the Methodist Episcopal Church? Have not our preachers enough to do without it? Let us glance at their work.

1. To preach. This, to meet all the forms of evil and error, should by no means be neglected. They are to instruct the people; therefore they must take ample time to study.
2. Pastoral work. Visiting "from house to house," not merely the sick when called upon, but, as far as possible, short calls on all who listen to them and also upon strangers just entering the place. Not a few of the latter class have been added to the congregation, and ultimately to the church, by such faithful and early attentions.
3. The weekly prayer-meeting. This the pastor is expected to attend, and sometimes additional or protracted meetings.
4. The Sunday-school. The pastor must either be a helper or a leader in it. It must be under his care.
5. The class-meeting must not be neglected.
6. The Epworth League. This must have his attention.
7. The Junior Epworth League must have his attention.
8. The sick sheep of his flock, if there are such, must be medically treated, and the dead ones, if they cannot be resurrected, should be buried, so he may leave a wholesome atmosphere for his successor when removed.
9. Then there are public occasions in which it is expected pastors will participate, as temperance, missionary, Sunday-school, and other occasions. Some are called often to officiate at funerals. Domestic affairs often require their time, especially if sickness is in their families and appointments are financially weak, as many are, so that domestic help cannot be afforded.
10. And last but not least the religious literature of the church is to be circulated and a good sound denominational paper should, as far as possible, be found in the families of his charge. Such a periodical imparts intelligence of the right kind and gives stability and influence in the right direction.

If in the preceding the work of a pastor has not been overstated, will not the faithful minister have occasion to say with Doddridge, —

"Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands."

Will he not have as much upon his hands as he ought to attend to without a military organization of boys?

But why, in this day of woman's rights, not have a girls' brigade as well?

One thought more: The minister who starts up this military system may soon leave his charge for another, and his successor may not desire to figure as a brigadier general, as the organization is not demanded by our Discipline. In such a case there might be a little unpleasantness. I am not alone in this thought. Let preachers and people pray and work untiedly, using such means as pertain to the church now, and salvation is assured. With the history of the past before us, who can doubt it?

Oakdale, Mass.

THE "A. P. A." — A DEFENSE.

Capt. J. L. Keyser.

I HAVE just been reading the editorial in your issue of April 11, "In a Panic," and I hope you will pardon me if I take issue with you on the subject-matter of that editorial, without malice or the use of "opprobrious epithets." Permit me to quote: "It seemed then, but even more seriously now, that the practices of the 'A. P. A.' were un-American — indeed, unchristian, and destined at an early date to react to the greatest injury of Protestantism."

Let me premise. I am not a member of the A. P. A. or any other organization of its kind, but I am, first, last and always, an American, with all the love and veneration for American ideas and principles it is possible for a man to have. Our public schools, which the Romanists have so viciously assailed; our Bible, which they are so venomously attempting to exclude from those schools; and our laws, which they are determined to modify and change to suit their ideas, all claim and have received from me since my earliest boyhood days, now many years ago, my most earnest love and my heartiest support, even to the extent of a

four years' service in the army as a volunteer during the late war.

Now, while not a member of the A. P. A., I do know something of its principles. For instance: "Protection of our non-sectarian free public school system." Is there anything particularly un-American in that? "No public funds or property to be used for sectarian purposes." Do you object to that as being un-American? "Preserving and maintaining the Constitution and government of the United States." Is it possible you discover anything in that un-American? "Restriction of immigration," and "extension of time required for naturalization." It seems to me that you should fill your editorial columns with heartiest praise for such principles. Thank God! the Methodist Conference just closing its labors in Waltham have put upon record their protest against the influences that the Roman Catholics are so industriously and secretly endeavoring to popularize.

But why this hue and cry against the A. P. A.? Have we not the "Ancient Order of Hibernians," the "Knights of St. Patrick," the "Clan-na-Gael," and kindred organizations in almost every city and town in the United States? Are they so thoroughly American in their principles that their members can be elected to office without a protest from you or your contemporaries; while members of the A. P. A. must be tabooed and rejected because of their affiliation? Must one class of men be condemned for banding themselves together for the purpose of preserving our institutions and protecting our interests, and another be unmolested in their schemes to destroy them?

Waltham, Mass.

A SILVER WEDDING IN JAPAN.

Rev. Julius Soper.

JAPAN has had its first silver wedding celebration — falling into line with Western nations. The 9th day of March will long be remembered. It was the 25th anniversary of the marriage of the Emperor and Empress of Japan. The day was a general holiday in all parts of the empire. Military and civic processions were the order of the day. The public schools had special ceremonies. The teachers and scholars met together in their respective school buildings, and celebrated the event with songs and speeches, and paying their respects (or adoration) to the photographs of their Imperial Majesties, set in large, neat and substantial frames. This ceremonial (bowing before these pictures) is observed with great minuteness and exact nicety. This is a part of all the celebrations connected with the great national holidays and festivals. Formerly it was regarded as "worship," but now they say it is simply a "reverential ceremony."

The Christians of the empire also celebrated the day by assembling in their respective places of worship and rendering thanks and praises to the Heavenly Father for all the mercies that have come to the land during the present reign, and imploring God's special blessing on their imperial rulers. From time immemorial each reign has had its special name. The present reign is called "Mei-ji." This means "enlightened rule." The people have much to be thankful for. Wonderful changes have taken place during this era — the most notable in the history of Japan. Printing with movable type, daily and weekly newspapers, as well as monthly magazines in large numbers, the translation and publication of the entire Bible, railroads, steamboats, telegraphs, the modern postal system, public schools (from the primaries all the way to the university), new civil and military codes, modern gunboats and military equipments, new methods of business and banking, besides many other things of material civilization, have all been introduced and put into successful operation within the past twenty-five years. Japan is now on wheels and in the whirl of modern progress.

I am sorry to say that she has not made as rapid strides in moral and religious development as in the material and scientific; and yet the past twenty-five years are not without much encouragement. When their Imperial Majesties were first united in marriage, there were only ten or twelve Protestant Christians in the whole empire. Now there are forty thousand, or nearly so. Christian churches and schools are now found in nearly all the provinces. There are scores of Japanese preachers and workers in the Master's vineyard. The work is gaining momentum year by year, and the influence of Christianity is felt and acknowledged in all parts of the country. There are many difficulties — the most obvious one at present being indifference. Still we are greatly encouraged with past results and look forward to the future with strong faith and lively hope. The Buddhists are very active and earnest.

The Christians in Tokyo and Hakodate

sang a silver wedding hymn in their celebration on the 9th, written by a Mrs. Iyemaga, of Tokyo, at their request. She was a pupil in our first mission school (W. F. M. S.) in Tokyo years ago. She is now assisting Rev. J. O. Davison in writing Christian hymns for our to-be-revised hymn-book. Hakodate, Japan.

The Inspiration of Faith.

THE secret of getting the best and the most out of people lies largely in a temperamental quality of encouragement and faith. It is astonishing to how great a degree many people depend upon the atmosphere of others for the drawing out of their best selves. Some men and women are so sensitive that they are either strong or weak, inventive or commonplace, according to the atmosphere in which they find themselves. This dependence on the atmosphere of others is undoubtedly in many cases a weakness, but those who understand this quality find their knowledge of it an im-

mense advantage. The same man is sometimes almost useless to one employer and indispensable to another. The first blights him by lack of faith in him, and a general air of repression; the second draws him out by an atmosphere of confidence and expansion. The attitude of some men towards everything new is one of hostility, and whoever will give them a new idea must hammer it into them. The attitude of other men is one of constant hospitality to new ideas, and new ideas are, as a natural consequence, in the habit of visiting such men. Openness of mind, hospitality of heart, and a cheerful attitude of confidence toward those about us, not only bring out their best work but also aid in their highest development. Indeed, these qualities in one who happens to be superior in position or appointment often mean a development of those about him quite unexpected, not only to him but to themselves. No one ever knows the power of growth in another person. If that power is stimulated, the results cannot be calculated; and there is perhaps no single quality of more value to men than that quality of faith in others which expresses itself in a generous recognition of everything promising, and which becomes a kind of inspiration. — The Outlook.

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VOTING THAT IS WHOLLY UNNECESSARY.

James H. Felt, D. D.

THE so-called constitutional chapter of our Discipline provides that the General Conference shall meet "on the first day of May once in four years perpetually." As the first day of May, 1892, fell on Sunday, the General Conference did not meet until Monday, May 2, thereby disregarding the rule, as it had a perfect right to do. The whole matter is under the complete control of the General Conference. It can change or modify the date of meeting to suit itself. There is not one syllable in the Discipline nor a forcible argument in early Methodist history to show to the contrary, but there are facts and principles supporting this position. The General Conference of the Methodist Episcopal Church, South, has always met on the first Wednesday in May. But by a specific order passed at its last session it will meet this year on the first Thursday in May. There is nothing to hinder the General Conference from changing any word or phrase in the opening paragraphs of the constitutional chapter to meet the emergencies of the times. Yet a few years ago when a dispute arose as to whether the word "layman" included women members, some of the ecclesiastical wise-ones set up the claim that it did not, and that the word "layman" itself could not be changed without the consent of three-fourths of the ministers because it appeared in the constitutional chapter of the Discipline. This claim has never been established. The framers of the constitution never intended that the whole constitution should be restricted. They enumerated certain parts of the constitution, that is, the restrictive rules, as subject to concurrent vote process, and specified nothing else. Everybody knows that it is an established principle of law that "the enumeration of parts excludes all that is not enumerated." Not a line nor a word in the entire constitutional chapter of the Discipline is under restriction except as the restrictive rules themselves specify. President W. F. Warren, in his work on pending constitutional law questions in our church, says: "My conclusion is, that the full power to make rules and regulations, conferred on the General Conference at the time it was chartered, included, and was understood to include, the power to make for its own government, and to incorporate into its organic law, any regulations judged necessary in order to the more effectual promotion of the welfare of the church, subject only to the express restrictions of the charter, and to any unrepelled restrictions which it may itself have ordained." This is explicit. It accords with Methodist history, law and common sense. The General Conference has full power to regulate the time of its own meeting just as the General Conference of 1892 actually did. But it is said that this view of the law gives the General Conference "power to destroy itself." So it does. All men have power to destroy themselves, but very few of them intentionally do. So the General Conference and the Annual Conferences together have power to destroy the whole church, Discipline and all, but they are not living or acting for this purpose. The argument is itself absurd. The General Conference has power to make rules and regulations for our church, and its purpose ever is to conserve the interests of the church and to carry out the pious intentions of our founders.

But it is said, again, that "the restrictive rules must have a setting." So they must, but the setting need not be of cast iron. A diamond to be useful must have a setting, but it need not be of unpolished brass. The gem can be set in shining gold or silver or any other metal burnished to suit. Now, the restrictive rules are the diamonds, and the fathers of Methodism left the sons free to mold the setting and to polish it to their liking. They never placed upon them the slightest disability concerning the selection, care or keeping of the words of the charter paragraphs.

In the light of these statements how utterly nonsensical and useless appears to be the proposition originated by one of our Southern Conferences, and now being submitted by the Bishops to all the Annual Conferences, to so amend this unrestricted section that the General Conference may meet on the "first Wednesday in May." Of course all the preachers are voting in favor of the change (for it is a sensible change to make), but, in so doing, they are unwittingly conceding to these sticklers for a baseless whim one of the most important precedents ever established in the church. Prior to the current agitation there cannot be found in the history of Methodism a scintilla of evidence to show that a concurrent vote is necessary except as the restrictive rules require. Times without number the General Conference has proceeded to make rules and regulations a thousand times more important than this incidental change of date. There is no proper occasion nor legal authority for this vote. It has behind it an ulterior purpose. Its concealed significance will be used as a sledge-hammer to drive through to legislative consummation the pet theories of certain men. Should they accomplish their purpose, the ultimate result will be to petrify our already too inflexible system, and to hamper the General Conference with a dead-weight of limitations which the fathers in their fiery zeal and manly ardor would have indignantly spurned. The truth is, the rivets of ultra ecclesiasticism are today being driven clear through our Methodist steam boiler, and if the process goes on unchecked, by and by there will be left no room for steam nor occasion for fire.

We write with deep feeling. We have watched this movement for years. We have carefully read the assertions of our opponents, but have found none supported by evidence. We challenged their position at Omaha, and demanded proof, but it came not. The revised constitution which they framed, and into which they engrafted this principle to which Methodism has ever been a stranger, was hung up before their eyes as if in silent rebuke of their audacity, but they are secretly working on, and our ministers are now thoughtlessly giving them their aid.

We desire that the General Conference of Methodism shall ever remain a unique, free and untrammelled body. We want it to continue to have what it has always possessed, reasonably full power over its own composition, its own presidency, its own quorum, its own time of meeting, its own order of procedure, and its own method of deliberation. It is a body which meets but once in four years and remains in session only four weeks, more or less. It cannot be useful unless extraordinarily free. Better destroy it outright than to make of it an encumbrance to progress and a stumbling-block to spiritual life. The Methodist Episcopal Church can be trusted to elect such delegates to its governing body as will, when free and untrammelled, decide great interests judiciously and enact new laws with wisdom and spirit. — *Western Christian Advocate.*

THE LUCKNOW WOMAN'S COLLEGE.

Isabella Thoburn.

WHILE the hard-working American members of the Woman's Foreign Missionary Society are celebrating the silver anniversary, we at the front are praying for their success and also preparing for collections to be made in India. As they have so kindly decided to help the Lucknow Woman's College by building the Warren Memorial here, they will be helped in turn by our telling them definitely what we need.

Of the money collected on the twentieth anniversary one-third was expended on necessary improvements and additions, and the rest is at interest, the income being required to support our teaching staff. Notwithstanding the additions, we are pressed for room. If our American friends could come in this March day they would pass a Persian class in the veranda, the girls giving the best attention they can to their lesson, notwithstanding the frequent going and coming. In the small room to the left of the entrance is a mathematics class, and in a still smaller room, opening from that (intended when built for a bath-room) all our experiments in chemistry and physics have to be made. At the right of the entrance is a room divided by a curtain; one end is my bed-room, and the other, where I am writing, is the office. It is about fifteen feet by twelve. Here business calls are received, accounts kept, and from one of the desks it contains the *Rafiq-i-Niswan*, our *Woman's Friend*, is edited. A munshi sits there while I write, translating a story from an American paper. Within is the drawing room, in English term, but it is also reception room and music room. Lessons are given there, and just now a half-dozen girls are being practiced in a chorus for Children's Day, which will be next Sunday. At the right of the drawing room, and opening from it, is a dormitory for six college students. Leaving this door to the right — for there is no hall or passage — we enter a long room running the breadth of the house. One end is dining-room and the other a class-room and library; a screen stands between the two. In one of the cases of the library are the nice books sent by a Young Ladies' Society of Erie, Pa. Besides these rooms mentioned there are four bed-rooms, occupied by teachers. This accommodation, with another dormitory for college girls in the school department, is the present limit of the Lucknow Woman's College.

The school-house, situated across the garden, has a central hall used as chapel, and ten classrooms, one of which was added last year for the kindergarten. It accommodates classes from the primary to the high school. The dormitories for the boarders and all their living rooms form three sides of a quadrangle, a little to one side and between these two buildings.

But to return to the first: It has been called a palace, perhaps because of its high walls and terraced, balustraded roof, and high portico, extending over a wide driveway; perhaps because of its two large rooms with their paneled walls. But there is no upper story, and the verandas on all sides do not add to living space, though they do increase comfort. The house was probably built some time in the early part of the century, in the days of the Oudh Nawabs, and was the residence of a principal courtier. If we could find the treasure that is said to be somewhere in the depths beneath us, we need ask nothing from America; but there has been much vain searching for treasure-trove in this old city, and until we have another house to live in we dare not undermine the foundations of this. As it is, owing to decay and the ravages of white ants, the beams in the roof and floors are pronounced unsafe. The old-time way of making a roof was to lay beams from wall to wall and then heavy boards or slabs from beam to beam. On these was laid earth, broken brick and mortar, a foot deep, well beaten down and the surface covered with cement. The compound makes a good protection from the heat, and a smooth floor for evening walks, but imagine the fall of such a roof! Floors are generally safe, for they seldom have cellars beneath them, but this house of ours is an exception. Its deep under-rooms were

probably intended for refuge during the hot season, but now they are only used to store such articles as damp cannot injure. So the floors are built of wood and brick and mortar like the roof, but being nearer the haunts of white ants and more exposed to dampness, the wood is in a worse condition than that overhead. The engineer who went down to examine it came up with his hands full of crumbling fragments, and said he could get tons of the same kind of material. The walls, three feet thick, are still good, and the foundations firm, but roof and floors should be renewed, must be renewed, with indestructible iron this time, and a new building put up on the vacant space to the west, with class-rooms and hall worthy the name of a college.

Help us, sisters! We are the only Christian Woman's College in India. We begin to hear rumors of rival institutions to be established by those who can offer every inducement but the one most needed — Christian associations and influence. Let our Christian Woman's College lack nothing that can be secured for a Brahmo or Theistic school!

Lucknow, India.

Bigotry is a subtle spirit. Its essence is uncharitableness; its fruit, disparaging others for its own advantage. In the kingdom of God it means caring more for "our" or "the" church than for genuine Christianity; more for social prestige and local personal influence of pastors and people than for moral power and the honors which are distributed in the kingdom of God; peace and prosperity when men yield to the truth; at other times, obscurity or persecution. — *N. Y. Christian Advocate.*

A Plain, Unvarnished Tale.

This advertisement is about a remedy that every family needs. It is a household medicine and invaluable because it cures disease. You don't think! Consider! It is a medicine in one dose (the price of one Pain-o-mine) is the result of the latest research and medical investigation. Point two! It cures disease because it is a medicine — all medicine — thus: It contains all the vegetable ingredients nature has provided to purify the blood and to drive disease from out the system, and combined therewith are the *Nerve Tonic* properties found in no other medicine. Therefore the tonic action of

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on the nervous system strengthens and invigorates every organ in the body and places the system in condition to resist and ward off attacks of disease. It makes you well and keeps you well. Point three! Many other points show its worth, and hundreds of testimonials prove its cures. It will cure you. All dealers sell it. Try it once. Dalton's Family Pills cure many ills, and work in conjunction with the Sarsaparilla and Nerve Tonic.

A Free Offer to the Sick

Any person sick or in poor health, who will send a two-cent postage stamp to "The Flower Medical Company," 550 Columbus Avenue, Boston, Mass., will receive, postage paid, their work entitled "Dr. R. C. Flower's Great Work in the Sick-room." This work contains a description of Dr. R. C. Flower's great work in healing the sick — his treatise on sleep, eating, consumption, worry, with numerous recipes and formulas. This work should be in every household; it will relieve the sick and save thousands from getting sick. It will lift the burdens of worry and bring sunshine into the darkest life.

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Church Register.

HERALD CALENDAR.
 Providence Min. Assn., at Centerville, June 26, 28
 North'n New England Chautauqua Assembly, at Fryburg, Me., July 24-Aug. 11
 Eastern Me. Chautauqua Assembly, at Northport, Me., Aug. 13-17
 Martha's Vineyard Camp-meeting, Aug. 19-26

CONFERENCE. PLACE. TIME. BISHOP.
 East Maine, Houlton, Me., May 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1894.

EAST MAINE CONFERENCE NOTICES.—The class of the First Year will meet in the vestry of the church at Houlton, Tuesday, May 2, at 3 p. m. H. E. Foss.

The class of the Second Year will meet the Committee for examination on Wednesday, May 3, at 3 p. m., in the vestry of the church at Houlton. J. F. HALEY.

The class of the Fourth Year will meet the Examining Committee in the M. E. Church, Houlton, at 3 p. m., May 8. E. H. ROYNTON, for Com.

Candidates for Admission on Trial will meet the Committee of Examination, Tuesday, May 8, at 3 p. m., in the M. E. Church at Houlton. C. W. BRADLEY.

Local preachers, who are candidates for Elder's orders, will please meet the Committee of Examination in the vestry of the M. E. Church, Houlton, May 8, at 4 p. m. JOHN TURLING, for Com.

POST-OFFICE ADDRESSES.

Rev. L. R. Bates, D. D., Missionary to Seamen, East Boston, Mass., 49 Saratoga St.
 Rev. G. F. Eaton, D. D., 118 Oxford St., No. Cambridge, Mass.
 Rev. C. W. Dockrill, 974 Haverhill St., Lawrence, Mass.
 Rev. W. J. Hambleton, Hingham, Mass.
 Rev. D. P. Leavitt, 23 Green St., Melrose, Mass.

QUARTERLY MEETINGS.

MANCHESTER DISTRICT—FIRST QUARTER.

APRIL.
 Contoocook, 23, 24, a m; Warner, 23, p m;
 St. James', 26.
MAY.
 N. Salem, 5, 130 p. m.; Hudson, 13;
 Londonderry, 5, eve, 6, eve; Peterboro', 13;
 Derry, First Ch., 4, a m; W. Rindge, 13, 20, a m;
 West Derry, 7; Pittsfield, 20, eve;
 Salem, First Ch., 8; Marlboro', 21;
 Pleasant St., 9; Antrim, 23;
 Brookline, 12, 13, a m; Manches'r, 1st C., 23, 27, a m;
 Milford, 13, eve, 14; Massabesic, 27, p m;
 Amherst, 14, p m; St. Jean's, 27, eve.

JUNE.

Goff's'n Cen., 2, p m, 3, a m; Hillsboro' Br., 13, 17, a m;
 Village, 2, eve, 3, p m; E. Deering, 17, p m;
 Nashua, 4; Hillsboro' Centre, 18, p m;
 St. Paul's, 6; Henniker, 13, eve;
 Keene, 5, 10, a m; Marlow, 23, 24, a m;
 W. Swansy, 18, p m; So. Charlestown, 24, p m;
 Westport, 10, eve; E. Lempster, 24, eve;
 Winchester, 11; Webster, 25;
 Chesterfield, 13, p m; N. Charlestown, 25, eve;
 Hinsdale, 12, eve; W. Unity, 25, p m;
 Munsonville, 13; Claremont, 25, eve, July 1, a m.

JULY.

Newport, 3; Wilmet, 9;
 Sunapee, 7; Canaan St., 10, p m;
 N. Grantham, 8, a m; " 10, eve;
 Grantham, 8, p m; Enfield, 11, p m;
 W. Springfield, 8, eve; Lebanon, 11, eve.

O. S. BARNETT, P. E.

DOVER DISTRICT—FIRST QUARTER.

APRIL.
 E. Candia, 23, p m, 24, p m; Raymond, 23, eve, 24, a m;
 Newmarket, 23, eve.
MAY.

Haverhill, 3d Ch., 5, eve, 6, a m; Lawrence, St. Paul's, 5, eve;
 Merrimack, 6, p m and eve; Haverhill, Grace, 5, eve;
 Haverhill, 1st Ch., 7, eve; Milton Mills, 13, eve, 13;
 Wolfboro' Junction, 13, p m.
 (Resumed next week.)

N. B. Please see that the estimating committee is ready, and that account of moving expenses is provided as per disciplinary law. See ¶ 283.
 Dover, N. H. G. W. MORRIS, P. E.

THE EPWORTH UNION will hold their anniversary exercises in St. Paul's Church, Lowell, Wednesday evening, May 14. Rev. W. T. Perrin and E. M. Taylor are to give the principal addresses. Governor Greenhalge and Mayor Pickman, of Lowell, are also expected to be present. J. C. GLADEN.

NEW ENGLAND CONFERENCE PREACHERS' AID SOCIETY.—The officers of the Preachers' Aid Society for the present year are as follows: President, Dr. C. E. Miles; vice-presidents, Charles E. Magee, Dr. J. H. Mansfield (secretary of Conference Preachers' Aid Committee); treasurer, Willard A. Allen; secretary, Alonzo R. Weed; auditor, Leroy S. Johnson; managers, Warren P. Adams, John L. Bates, Alvin R. Flanders, Geo. E. Haven, Leroy S. Johnson, Richardson Moffatt, Flinn Nickerson, Franklin Rand, Alonzo S. Weed.

THE PREACHERS' AID COMMITTEE will meet on Monday, May 7, at 1.30 p. m., in Room 18, Wesleyan Building, Broadfield St. L. B. BATES, for the Committee.

DEDICATION.—The Baker Memorial Society of Concord, N. H., will dedicate their new church edifice, May 18. Services at 9 and 7.30 p. m. Bishop Foss will preach and dedicate the church at 7.30 p. m. Ministerial brethren, and all friends are invited. Special round-trip tickets, at reduced rates, on the C. & M. E. R., good to return on the 17th, from the following stations: Nashua, Manchester, Hooksett, Suncook, Tilton, Laconia, Plymouth. See notice and program next week. G. M. OUEL.

THE LOCAL PREACHERS' ASSOCIATION of the Maine Conference would extend their sympathies to their brother, Rev. C. M. Abbott, and his family, in their deep affliction. We would remind our brother that the Divine One doth not willingly afflict or grieve the children of men, but that "all things work together for good to them that love God."

In behalf of the Association,
 JOSEPH MOULTON, Secretary.

Within the last thirty-seven years many thousands of cases of cancer have been cured by W. J. P. Kingsley, M. D., of Rome, N. Y. Circulars sent free.

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Dr. O. G. CILLEY, Boston, Mass., says: "I have used it very extensively, and with the most remarkable success in dyspepsia, and in all cases where there is derangement of the liver and kidneys."

Marriages.

MCKENZIE—CHAMBERLAIN.—In this city (Allston), April 11, by Rev. O. H. Mansford, Norman McKenzie and Lydia A. Chamberlain, all of Boston.

SAMPSON—SMITH.—In Smithtown, N. H., April 14, at the residence of Abram M. Smith, the bride's father, by Rev. J. W. Bean, Archibald T. Sampson, of the firm of Sampson & Allen, of Lynn, Mass., and Mary E. Smith, of S.

COLMAN—VARNNEY.—In Newport, Me., April 13, by Rev. W. L. Brown, Obed H. Colman and Mrs. Emma M. Varnney, both of S.

WHITE—WHITE.—Also, in Newport, April 13, by the same, Charles W. White, of Corinna, and Susie M. White, of N.

PATCHIN—BURRECK.—At the M. E. parsonage, Sand Lake, April 11, by Rev. R. H. Washburn, Harry Nelson Patchin and Etta J. Burreck, both of Averill Park, N. Y.

STEPHENS—HADLOCK.—In Lyme, N. H., at the residence of the bride's father, by Rev. C. N. Krook, Rev. James T. Stephens and Belle Hadlock, both of Lyme.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

MRS. WISELOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Children's Day.

THE exercise for Children's Day next June, issued by the Board of Education of the Methodist Episcopal Church, is just received. The service is entitled, "The Church of the Future," and is prepared by the corresponding secretary, Dr. C. H. Payne. It is inspiringly optimistic, breathes the spirit of aggressiveness and of conquest, and by means of recitations, addresses, dialogues, songs, emblems and various physical representations, is admirably adapted to impress the young people of Methodism with the greatness of the work they are called to do. It is highly commended by bishops, pastors, secretaries and others, and cannot fail to be a great help to every pastor. It is the only program of the kind prepared that presents the connectional aspects of our work and connects our Sunday-schools with our higher institutions of learning. It ought to be used in every Sunday-school. The hymns are by Dr. Payne and Rev. J. B. Kenyon, and the music is first-class. Over eight hundred thousand of the Board's programs were sold last year, reaching probably between two and three millions of people.

The exercise is for sale at all Methodist book stores at 80 cents per hundred, or \$1 postpaid. Specimen copies will be sent on application to the Board, 150 Fifth Avenue, New York city.

The following authoritative statement shows the institutions within the bounds of the six New England Conferences in which students were aided in the last scholastic year (1892-'93) by the Board of Education: Boston School of Theology, \$3,173; Boston College of Liberal Arts, \$1,390; Boston School of Medicine, \$90; East Greenwich Academy, \$408.83; East Maine Conference Seminary, \$445; Maine Wesleyan Seminary, \$200; N. E. Conservatory of Music, \$100; New Hampshire Conference Seminary, \$150; Vermont Methodist Seminary, \$205; Wesleyan Academy, \$631.55; Total, \$6,871.34.

Conferences.	No. Aided.	Amt. of Loans.	Col'l'ns '93.
East Maine,	19	\$ 997.00	\$ 468.43
Maine,	9	\$43.00	428.40
New England,	51	\$1,137.87	1,901.31
N. E. Southern,	21	1,015.99	1,393.14
New Hampshire,	14	889.80	667.8
Vermont,	19	319.09	543.70
Total,	134	\$7,505.66	\$6,371.16

W. H. M. S.

NATURE could not have smiled more benignly upon us than she did the morning of our second quarterly meeting, held in St. John's Church, South Boston, Thursday, April 26. The ladies of the church had decorated the pulpit very tastefully, and nothing was lacking for our comfort. Mrs. Newcomb, president of St. John's auxiliary, welcomed us, to which Mrs. G. W. Mansfield responded. We were highly favored in having as our guest Mrs. May Leonard Wells, of Morristown, N. J. The morning was devoted to reports and other business, which showed many new members and much local work done during the quarter. The treasurer's receipts were \$1,627.35, while the supply department reported \$1,647.15 worth of clothing and other supplies.

At 2 P. M. devotional exercises were conducted by Rev. W. T. Perrin, pastor of the church. Solos were appropriately rendered both afternoon and evening by ladies of the church. We then listened to the address of the afternoon, given by Mrs. Wells, who stirred us all with her clear, intelligent portrayal of the different fields of work, for we were taken to them all. She first told us why the W. H. M. S. was formed, how it grew from the necessity of things and has grown until it is today what it is. Our Southern work first claimed our attention and the need of Industrial Homes soon became felt; and the people of the South today are feeling the influence of these schools upon the homes of the Southland. We have 250,000 Indians who also need our care. There is said to be church room for only 20,000 of these. Mrs. Wells brought the Chinese work very close to our hearts, and when we think of the servitude—ah! yes, worse than servitude—to which these women are brought, we feel as though we must send the light to the Western coast. Mormonism is not yet extinct. When we learn that the

Mormons sent out last year eighty missionaries to secure converts to their faith, are we to sit idle and think in our hearts that Mormonism must be dying out? We were grieved and alarmed at many facts given, and no one went away, I am sure, feeling less interested in the work to be done, but rather inspired to renew her service and give her life more sincerely to these different departments of work.

Miss Huff, our Portuguese missionary, gave a short account of her work, and said she had often wished to follow a dear sister who had died some years before, but since taking up this work she had no other desire than to live and work for the salvation of dying souls.

The meeting closed with regret on the part of some of us, for we felt that we were learning so much to help us in the days to come.

T. O. BARBER.

Evangelist Weber.

Rev. Robert MacDonald, of Warren Avenue Baptist Church, writes, under date of April 26, the following appreciative word of Evangelist Weber: "Rev. J. H. Weber closed last Sunday a very successful six weeks' evangelistic series of meetings at Warren Ave. Baptist Church. The large church, holding 1,300 people, was packed to the door, every night of the last two weeks, and from the very first large audiences nightly greeted him. There were over four hundred seekers, three-fourths of whom have given evidence of conversion. Mr. Weber preaches the Gospel with mighty power, and carries his audiences with him as long as he chooses to address them. He is very winning in his way of presenting truth, and immediately makes the people his friends, but forgets not to tell them of their sins, denouncing such in the strongest, most positive terms, yet loving them with the tenderness of Jesus Christ into the kingdom. He has given our entire church membership as well as our congregation a big lift Godward. I never had to do with an evangelist who was more thorough with seekers than he."

TOLERANCE.

Bishop A. G. Haygood.

TOLERANCE is a grace most becoming—especially in grown people, not savages. We do not expect it in children or in undeveloped races.

Tolerance is more than a grace; it is a cardinal virtue essential to good character and necessary to the peace of society.

Tolerance is at its worst in religious spheres, for it violates the fundamental law of all life worth living: "love is the bond of perfectness."

People not ignorant cannot be intolerant and religious at the same time. One intolerant because ignorant may be saved, yet "so as by fire." Where ignorance is not wilful, much may be borne—even forgiven for its sake.

People do not quarrel about religion, but their theories of it. He who denies religion in another because his theory of it is not accepted has the proud egotism of the Pharisee, and, in his innermost spirit, the fierce intolerance of those hypocrites who stoned our Lord's "first martyr, St. Stephen."

True religion does not cut the throats of Israelites who say "Sibboleth" rather than "Shibboleth." It makes overmuch of the "h" to cut throats to get it sounded.

Intolerance is also a vice in politics. Of all people, we of the South need just now to consider this. Practically, for a generation there has been a "solid South." The dominant race—with few exceptions—has trained and voted with the same party. We did not differ, and there was no room for intolerance. Now Southern white people differ about many things in their politics. For the first time in a generation we are "pro" and "con." We are ill-prepared for differing in politics; we are without training. But we must learn how to differ in politics without personal resentments; else we are incapable of rational or effective politics. If my neighbor does not agree with me in politics, am I thereby insulted? Must he and I be enemies? God forbid!

In my boyhood Whigs and Democrats, on the same platform, debated their differences, with power of speech denied to a time that fixes its heart on "finance" only; and, after speaking, devoured in friendly rivalry the same barbecued meats.

Are we so weak and wicked, so ignorant and narrow, so imbecile and intolerant, so silly and provincial, that we cannot differ about "taxes" and "tariff," "silver" and "seigniorage," and such like things without wrath?

We should never vote for an intolerant man, nor debate with one—especially when he supposes himself to be religious.

Unless they are very ignorant, intolerant professors of religion are not religious; intolerant politicians—unless very ignorant—are not patriotic. Intolerance does not build up, it tears down. It is of the devil.—Wesleyan Christian Advocate.

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Dr. Wm. B. Towles,

Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia, former Resident Physician, Hot Springs, Va., says:

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Resident Physician, Hot Springs, Arkansas, says: "Send me five cases of BUFFALO LITHIA WATER."

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Our Book Table.

The Jewish Question and the Mission of the Jews. Harper & Brothers: New York. Price, \$1.75.

The Jewish, like the Negro, question, is irremediable. Settled many times, it remains unsettled still. What disconcerted Pharaoh forty centuries ago, disturbs Russia and Germany today. The old remedy of the Egyptian, found in oppression and expulsion, is the remedy proposed by the Czar and anti-Semites of Germany at the present time. That there is something in the question is evident in its persistence; that the true remedy has not been applied by these great nations, is clear from the fact that a cure has not been wrought. The Jew has many enemies; but the book before us is a powerful plea in his favor. Without giving his name, the author presents broad, catholic, and original views of the subject in its various bearings. A volume evincing so much intelligence and vigor of thought and power in statement cannot fail to be read; it is one of the books worth reading. While re-canvassing the main facts stored by history, the author considers the question from the standpoint of entire impartiality. He aims to secure facts and to give the lessons which these facts suggest.

In the sense in which there is an Eastern question, or a Labor question, the author claims there is no Jewish question. The Jews present many phases of civilization. They are one only in race and religion. At points where they touch the modern world they are not one, but many. The most interesting and suggestive chapter of the book is that on the mission of the Jews. From the call of Abraham the race has been a providential missionary among the nations of the world. The Jew was the bearer of spiritual truth, the moral law, the ideas of the divine government and redemption to the ancient peoples. It is the traveling race, diffused through the earth, yet never lost in the diverse civilizations. Combined with the prophetism of the Jew is a capacity for learning, finance and affairs. He is the cosmopolitan element among the nations.

The chapter on the Jew in the Middle Ages is of hardly less interest. He brings to the discussion a mass of comparatively new facts. The Jew was abroad then as now, and was an important factor in the existing civilization. Driven out of all other occupations, he became the trader and money-changer of the age; the charge made against him was that of usury; he loaned his money to his neighbors and took interest—often, as they thought, exorbitant interest; yet there was no one to afford them better terms. In taking a broad survey of the field, the author finds the Jew has no inordinate love of money; he loves precedence and exhibits the capacity to lead in scholarship and affairs. He becomes a financier because excluded from other fields. This suggestive book will start a re-canvass of the Jewish question; but it will not be considered a complete solution of the problem. There is another side which will engage the attention of men in the future as in the past. There is a reason, however unreasonable, for the persistent hatred of the Jew. His cosmopolitan character makes him unpatriotic. At home in all the world, he is yet an alien in every land where he sojourns.

The Triple Tradition of the Exodus. By Benjamin W. Bacon, M. A., D. D. The Student Publishing Company: Hartford. Price, \$1.50.

This ample volume is the fruit of studies in the Higher Criticism. In the examination of the later Pentateuchal books, the author reproduces the sources of the narrative of the Exodus, showing the existence of Bibles within the Bible. That is, the Bible was not made up, in this part, of totally new material, but the writers used existing materials arranged in a sort of mosaic to form our present Bible. The author thinks he can pick out the fragments of the three traditions used in the construction of these early books. Whether he has succeeded or not is left for the reader to judge. He has at least made a very curious book for the study of those interested in the question of Higher Criticism, with its three sizes of type answering to the three traditions from which the narrative is supposed by the author to have been constructed. Some of the passages seem clearly to have been interjected without nice dove-tailing, while in other cases the line of separation is more dubious and requires the keen eye of the critic to determine where one document ends and another begins. This work displays much research, and will be read by the students of the new learning with much interest. A book so arranged will enable the reader to test the theory of the critics to the best advantage. Each section has a learned introduction and is furnished with a complete analysis of the passage in hand. It is the most usable volume of the kind that we have seen.

Plain Talk about the Romanism of Today. By Hugh Montgomery. With an Introduction by Rev. George A. Crawford, D. D. American Citizens Company: Boston.

As an Irishman, with some experience, and two sharp eyes, Rev. Hugh Montgomery, the author of this little volume, knows the temper and methods of Romanism, and ventures to speak right out in plain English the things he knows. He is at once honest and bold; he loves Romanists, especially Irish Romanists, but he hates Romanism for its hypocrites and evil deeds and as the enemy of true religion and civil liberty. Romanism is a two-faced monster, a superstition endeavoring to control the faith, and an imperialism subjugating the liberties of the people; an alien faith and polity, requiring allegiance to a foreign throne and establishing

institutions and making laws incompatible with human freedom. Romanism is the one cult which resists Americanization. In its temper, purpose and plans, Romanism is anti-American, proposing to establish a foreign civilization within the United States. In all lands Rome means ruin, the extinction of human rights, and the degradation of the people. Of this we have samples in our cities where Tammany disposes of the vote and money of the people. We sometimes deceive ourselves with the fond conceit that these abuses belong to the Dark Ages; but the author shows that the Dark Ages are at our doors, with the spirit and methods of the past, and a following of the inquisitorial pattern, so far as possible. The author deals with the Romanism of today, and shows that the variation is not an improvement on the past. The value of the book for Americans is in the part which treats of political Romanism. Let the people read Montgomery's facts of today. His little book is a witness against popery, a bugle-blast of warning to the American people to stand by their noble institutions boldly and steadily. It is the message of an Irishman, not unacquainted with Rome, to the American people, both native and foreign. Read his facts and ponder your duty to the State, and to the foreign enemy who has come to sow tares in the great American wheat-field. It is a word for the commonality, taking the subject out of all obscurity and speaking so plainly that he who runs may read.

The Heavenly Pearls Set in a Life: A Record of Experiences and Labors in America, India and Australia. By Lucy D. Osborn. Fleming H. Revell Company: New York.

Here we have a volume of religious biography which will attract the attention of the Christian public. It contains a record of both ordinary and extraordinary experiences. Lucy D. Osborn furnishes evidence of deep Christian piety. She was soundly converted and borne onward into the higher Christian experience—the loving God with all the heart and mind. Besides these ordinary Christian experiences she had others which were extraordinary in the shape of visions, trances and faith cures. Though the author is not carried away by these remarkable manifestations, the unskilled reader is liable to be. He should read with caution. Such things are exceptional, and belong largely to temperament and condition. His experiences in the third heaven Paul never laid down as any guide to other men. The same is true here. The volume may be very dangerous; it may, also, be very helpful.

A Child's History of Spain. By John Bonner. Harper & Brothers: New York. Illustrated. Price, \$1.

Mr. Bonner has shown the excellence of his work in "A Child's History of France," recently issued by the Harpers. The rare qualities of order, clearness, animation, simplicity and beauty of style, and good judgment in the use of his material exhibited in the former, reappear in the present work. The story abounds in pen-pictures, and presents many of the attractions of romance. The author knows how to write and to adapt his writings to the capacities and tastes of youth. Spain has had a broken and romantic history; the thread is run through with marvel. The expulsion of the Moors and the age of discovery present a record only more marvelous than the conquests by the Romans, the Goths, and the Saracens, or Berbers, the descendants of the old Alaric. These breaks render it difficult to secure unity in the narrative and to make the record interesting to young folks. The author has overcome the difficulties and furnished a history which older people as well as youth will find enjoyable and instructive.

THE OLD TESTAMENT AND ITS CONTENTS. By Prof. James Robertson, of Glasgow. (A. D. F. Randolph & Company: New York. Price, 30 cents.) In this brief introduction the author first considers the Old Testament as a whole, and then treats the separate books. The canon, in its gradual formation, completion and transmission, is considered. The Pentateuch is then taken up and studied as a whole and in its separate books. While the author is quite free in handling some parts of his subject, he makes no mention of the new criticism, as the book was not designed for scholars, but for young Bible students. For such persons it makes an admirable furnishing. — TWENTY-SIX LESSONS IN INDUCTIVE BIBLE STUDY. Prepared for the Epworth League under the Department of Spiritual Work. By Edwin A. Schell. (Cranston & Curtis: Cincinnati.) This little manual contains a series of lessons on Bible subjects preparatory to revival meetings. They are character studies. The characters are taken from the Old Testament, and the lessons are plain and simple. The brief notes are designed to make clear to the reader the manners, customs and circumstances of the time in which the individual whose life furnishes the lesson lived. — THE TRIAL OF DR. BRIGGS BEFORE THE GENERAL ASSEMBLY: A Calm Review of the Case. By a Stranger who attended all the sessions of the court. (A. D. F. Randolph: New York.) The "Stranger" who reviews this famous case takes up the six charges made against Dr. Briggs in order and endeavors to show that the evidence on which he was condemned was inadequate. The review is calm and careful, and the weak places in the argument are touched with a steady hand. — PAUPERISM IN GREAT BRITAIN: Its Four Chief Causes. By Robert Treat Paine. Mr. Paine is an authority on pauperism and the organization of charity for its relief. As president of the Associated Charities of Boston, he has made an extensive study of the whole subject and putters in his several publications counsels of sobriety and wisdom. The present pamphlet contains

his address read at the International Congress of Charities, Correction and Philanthropy, at Chicago, June 12, 1893. — THE INVINCIBLE GOSPEL. By Geo. F. Pentecost, D. D. (Fleming H. Revell Company: New York.) This monograph was presented by Dr. Pentecost at the Parliament of Religions in Chicago. It is a very strong sermon on the text Rom. 1:16: "The power of God unto salvation." The author points out some of the irresistible evidences of the Gospel of Christ. — PRINCE FORTUNATUS. By William Black. (Harper & Brothers: New York. Price, 80 cents.) The lovers of Black will find pleasure in this favorite story as given in the new uniform edition now in course of issue. The make-up of the volumes in this edition is neat and sensible. There is a geniality about Black in which the mass of readers delight. —

MANUAL FOR THE FIFTH YEAR GRADE: Including an outline of the Year's Work. With Suggestions for Teaching. (American Book Company: New York. Price, 50 cents.) This is a volume in "White's New Course of Art Instruction," whose excellence was indicated in the notice of the former volume. The introduction gives the plan, method, aims, order and analysis of the subject. Then follows the outline for the year, consisting of lessons on geometric and decorative drawing. — THE PROGRESSIVE SPELLER: A Complete Spelling Book. Arranged for Advanced Primary, Intermediate, and Grammar Grades. By F. P. Sever. (D. C. Heath & Company: Boston. Price, 30 cents.) This volume contains the main elements of a first-rate spelling book. Reasonable space is given to the meaning of words and the pronunciation, as well as to spelling them. Homonyms, synonyms and antonyms receive ample treatment. Many words are given in script as well as in printed form. — THE PENANCE OF JOHN LOGAN AND OTHER TALES. By William Black. (Harper & Brothers: New York. Price, 80 cents.) Besides the "Penance," the volume contains "Romeo and Juliet," a Tale of Two Poets, and "A Snow Idyll," both characterized by Mr. Black's vivacity, variety and freshness. The lovers of the Scotch novelist will find delight in this last instalment of the revised edition of his works. — POPULAR SELECTIONS FROM HYMNS OLD AND NEW. Revised and Edited by D. B. Townner, T. T. Eaton, and G. H. Simmons. (Fleming H. Revell Company: New York.) The name of D. B. Townner is a guarantee of the excellence of these selections. The hymns in which he delights are full of Gospel truth. For handy use the collection will be prized in social and revival services. — THE HIGHER CRITICISM. By H. L. Hastings. (Scriptural Tract Society: Boston. Price, 10 cents.) Mr. Hastings is an able critic of the Higher Criticism, showing the evil animus and inconclusive arguments of many who have taken in hand the work. The author has no fears that they will be able to pull down the house. What he of God will not be destroyed, and what is not of Him ought to be eliminated. — CHILDHOOD AND CONVERSION. By George G. Smith, D. D. (Publishing House of the Methodist Episcopal Church, South: Nashville.) Dr. Smith is an expert in child-teaching. From an early day he has observed the Saviour's injunction: "Feed My lambs," and has become known in Georgia as "the children's preacher." This little book, highly commended by Bishop Haygood, is a case of jewels, showing how children can repent, believe and be converted, how the Spirit operates on their hearts, and how they should be trained in habits suitable to maintain the new religious life in them. You may set this down as one of the best books of Christian nurture.



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Obituaries.

Young.—Wesley Young died in Wakefield, March 27, 1894, aged 40 years. He was born in East Pittston, Me., the son of Rev. David Young and Sally Colburn Young.

David Young, his father, was the widely-known and successful revivalist, a local preacher of the M. E. Church for half a century. Wesley was the youngest of a family of seven children, and brother of the late lost companion of the writer heretofore.

For many years he was a faithful member of the church of his father's choice, and died in its fellowship. He was twice married, and leaves a widow and three daughters, the eldest, Mrs. Sally Johnson, of New York; and a son a teacher in a high school in the State of Washington.

A few days before his departure, he was told that the two daughters had become probationers for church union, when a smile of satisfaction passed over his pallid features.

MARK TRAPTON.

Fenderson.—Annie M., wife of Howard D. Fenderson, was born in Milltown, Maine, Aug. 4, 1866, and died March 24, 1894.

Sister Fenderson was the only daughter of Wm. J. Fleming, esq., who has been for thirty-two years superintendent of the Milltown M. E. Sabbath-school, and, with his wife, a member of this church thirty-five years. She had been for years her father's constant helper in Sabbath-school work, and connected with the church since 1889, and was largely instrumental in leading to the Saviour her husband, three years ago, who is now the consecrated president of our Epworth League. She leaves behind one child—a beautiful boy—Charles W., of four years, to realize more fully in coming days the meaning of the words: "Mamma is dead."

On Good Friday—about the hour of day when on that first Good Friday hands of love were bearing the body of the precious Master from the cross to the new tomb—toward sunset, she rose superior to her great pain of body and bade her friends a calm, tender good-bye, and added among other beautiful words: "Oh, if you could see Jesus as He is now revealed to me, you would not mourn, nor detain me from flying to His loving bosom to be with Him forever." After that we all knew the end was near; and as the beautiful morning sun shone in upon her pale face her happy spirit went to be with God. Still, as of old, "our people die well."

J. H. IRVING.

Meservey.—Rev. Kendrick N. Meservey, of Brewer, Me., died in the hospital at the Soldiers' Home, Togus, Me., March 10, 1894, aged 73 years, 7 months and 7 days. He was born in Albion, Me., July 23, 1820.

His parents removed to South Brewer when he was fifteen years of age, where he was converted in 1840, when he was twenty years old. In 1842 he was licensed to exhort, and in 1845 he received a license to preach from his quarterly conference. The same year he subscribed for ZION'S HERALD, for which he ever after had a strong attachment. In 1847 he was employed by N. D. George, then presiding elder of Bangor District, to supply on Fatten circuit. He joined the East Maine Conference in 1849 and was appointed to the Aroostook circuit. In 1849 he was appointed to Houlton; '50 he was returned to the Aroostook circuit, but the presiding elder changed his appointment to Houlton; in '51 he was at Dixmont; '52, Melan's Mills and Searsmont; '53, Unity.

May 16, 1854, he married Miss Martha Ann Johnson, of Appleton, Me., a worthy young lady, and she became a helpful wife to this itinerant preacher.

The same year he was appointed to Robinson and Pembroke; '55, Lubec; '56, Mount Desert; '57 and '58, Surry; '59, Knox and Montville; '60, located—the mistake of his life.

Into his home were born four children. Two died young (one at four and the other at six years of age), one resides in New York, the other is preparing for the ministry, and is now attending school at Bucksport. Sister Meservey died in peace May 17, 1875.

During the Rebellion he enlisted and became a member of Co. F, of the 9th Maine Volunteers. He was also a member of Hannibal Hamlin G. A. Post, Bangor.

His son Everett remained with him in his declining years until he went to the hospital for treatment. He was sick for several years, confined to his home and a part of the time to his bed. He suffered much, but his faith in God was strong; he anticipated with pleasure his departure to be forever with Christ. Just before and while waiting for death he said, "To patient faith the prize is sure." He was a member of the Methodist Episcopal Church fifty-four years.

He was a good and useful man, also a man of general information. He read good books and read them with care. His sermons were instructive, convincing and helpful. There were some eccentricities of manner which detracted from his efforts to do good, yet he had, on all or nearly all his charges, extensive revivals, and many souls were brought to Christ through his labors.

Beside his two surviving sons he leaves two daughters—Mrs. Henrietta Kellen, of Brewer, Me., and Mrs. Rosetta Kellen, of Watertown, Mass.

W. T. JEWELL.

Sherman.—Mrs. Mary H. Sherman was born at Marblehead, Mass., Oct. 16, 1827, and died at her home in Newtonville, March 21, 1894, aged 66 years.

She was the daughter of William P. M. Martin, who was a leader in the Methodist movement in Swampscott, whither he removed when his daughter Mary was seventeen years old. Rev. E. S. Best, the first pastor in Swampscott, made his home at Bro. Martin's, who was a liberal supporter of all the church work. The subject of this sketch was converted when fifteen, through the labors of Rev. James Mudge, and united with the church.

In 1849 she married Rev. Henry Sherman and they removed to Illinois, and later to southern Indiana, where her husband was a teacher in a high school. Because of their strong Unionist sentiments, they found it necessary to leave their home, and after a short residence in Buffalo settled again in Massachusetts.

Mr. Sherman died in 1860 and Mrs. Sherman came to Newtonville, where she resided with her daughters—Mrs. Thode and Miss Jennie Sherman. Last December she was taken with the grippe and never fully rallied. On March 21, after much suffering, she passed peacefully away. The interment was in the Newton cemetery.

She was for over half a century a faithful and consistent Christian, and was a member of the Newton Methodist Church when she died. Because of increasing deafness, she had been deprived of hearing the Word for the last three years of her life. She was gentle, patient and loving, and on terms of intimate fellowship with her Saviour. She rests well, for she rests in God.

D. B.

Vilas.—Sister Mary Vilas, who passed to rest March 15, 1894, in her 64th year, has for many years been a loyal member of the M. E. Church. She was a woman of marked ability and will be greatly missed by the faithful few at East Concord, who with her have struggled bravely to carry forward the Master's kingdom. They always found in her a loyal friend and helper, borne by her good counsel, sound judgment and open purse; and even in her absence they have a token of her love for them and interest in her Master's cause in the \$700 which she willed them for the support of the church in East Concord. She will be greatly missed. She died in perfect peace, trusting fully in her Saviour.

C. H. TUCKER.

Dascomb.—Mrs. Martha P. Dascomb was born Jan. 3, 1861, at North Jay, Maine. Her parents were Lorenzo and Lucy Kyes. She was married to Henry R. Dascomb, Jan. 19, 1875, and has since lived in Wilton, Maine, until removed by death March 15, 1894.

Sister Dascomb was converted under the labors of Rev. E. T. Adams twenty-three years ago, and joined the M. E. Church in Wilton. During these years she has lived a life of such beautiful consistency as to commend the religion of Jesus to all who know her. About nine years ago she entered into the experience of sanctification, and never from that time lost the brightness and joy of faith. There was a peculiar ring of triumph in her testimony. Her prayers laid hold on the promises of Jehovah, and returned in blessings on herself and others. She emphatically declared that God had done great things for and in her, and it was not questioned, because her life backed up the declaration. She was gifted in song and loved to pour forth her soul in rapturous notes of praise. Like Dorcas of old she was full of good works, and almost deeds which she did in ways too numerous to mention. She is greatly missed in the church and by the community.

Her husband, though bowed down with grief at his great loss, is comforted with the thought of her gain; and hope whispers of a brighter day, when, in peace and light, he shall stand again with her whom he so fondly cherished. One daughter and two sons also mourn one of the best of mothers, who taught them to seek God early in life. She leaves a large circle of relatives and friends who can reverently say: "Blessed are the dead that die in the Lord."

A. HAMILTON.

Newell.—Rev. Charles H. Newell was born in Sturbridge, Mass., in 1836, and died in De Funiak, Fla., March 8, 1894.

In 1854 he was soundly converted and joined the Southbridge M. E. Church, which gave him his license to preach. After graduating from the Concord Theological Institute in 1862, he joined the New Hampshire Conference and had charge of our church in Candia, N. H., two years, when he was transferred to the New England Conference and served the churches in Hubbardston, East Templeton, and Brookfield. In 1869 he was transferred to the Des Moines Conference, where he did most efficient work for the Master. His services were in great demand in grove and revival meetings, and crowned with blessed results. He was also vigorous and heroic in the cause of prohibition and was positive and prominent in all reform movements. His health failing, he was transferred, in 1886, to Florida and stationed at De Funiak, where he had remarkable success in erecting a church and building up the people of God. After serving this church three years he was appointed presiding elder, which office he was filling at the time of his death.

As a preacher, Bro. Newell had rare gifts. His style was cumulative. Beginning with simple statements, but warming with his theme, he moved on, gathering force and power to the very close. Mr. Newell was twice married. Miss Mary Dolber was his first wife. His second wife, Mrs. Ida Burke, daughter of Rev. J. N. Pierce of St. Louis Conference, with his three sons and a daughter, survive him. A brother, Harvey V. Newell, of Southbridge, and two sisters—Miss Ellen M. Newell of New York, and Mrs. Newton S. Hubbard of Brimfield—mourn his death.

A. R. NICHOLS.

Brown.—Lydia J. Scott Brown was born at West Fairlee, Vermont, Dec. 21, 1841, and died at North Andover, Mass., March 12, 1894.

Thomas and Mary Scott, the parents of Sister Brown, were Christians and members of the Baptist Church. She had, therefore, the advantage of a Christian home, Christian training, and of Christian example. Surrounded with these helpful influences, her early Christian character was formed and nurtured. There being no Baptist Church in West Fairlee, the family attended the Methodist Church at West Bradford. In very early life Lydia was converted and joined this church. The family removed to North Andover about 1854, and Lydia and her sisters joined the Methodist Church in that place.

She was married to John G. Brown April 6, 1864. They had seven children. Five of them preceded their mother to the heavenly world. A son and daughter, with their father, are walking in the way to heaven, and are expecting a happy reunion in "the sweet by-and-by."

Sister Brown was an active worker in the church, punctual and faithful in all her duties, and a generous supporter of the church both by personal service and contributions of money. She was a zealous and faithful teacher in the Sunday-school until her failing health compelled her to give up the work. She gave warm friendship and sympathy to the pastor and his family, many pastors on their coming to this charge being entertained at her home. Nothing but kind words concerning former pastors fell from the lips of Sister Brown. She said to the present pastor on his coming here, speaking of the pastors who preceded him: "They were all good men; we loved them all." Revs. J. Candlin, P. M. Vinton, W. W. Baldwin, and E. Hodge, in letters read at the memorial service, bear pleasing testimony to her high Christian character, her deep interest in the work of the church, and her true friendship. She was greatly beloved by all who knew her. Like her Divine Master, she "went about doing good." But now she "rests from her labors." The battle fought, the race is won, and she is crowned at last.

The sickness that terminated her life was paralysis. She had the first shock in July, 1891, which so prostrated her that she was confined to her home, and most of the time to her bed. In June, 1893, she had another attack. During the autumnal months she was much better, and was able to attend church several times. In the early part of December she was taken much worse, and her family and friends feared the consequences of a third attack. But as she lay in bed, expecting every moment that another shock might take her away, she had unbounded faith in Jesus Christ as her "all-sufficient Saviour." A few days before Christmas she said to the writer: "It looks now as if I should spend my Christmas with Jesus in heaven. But it is all right! It is all right!" And as she spoke, her face glowed with the glory of the heavenly. But she lingered with

us until Saturday evening, March 10, when the expected came. A third paralytic shock threw her into a state of unconsciousness from which she did not recover. March 12 she entered into rest.

In the death of Sister Brown her husband has lost a faithful and loving wife; her children, a tender and affectionate mother; her sisters and brothers, a dear sister; and the church a useful and beloved member. The words of the Rev. L. A. (Rev. 14: 13) which the writer used as a text at the memorial service, were especially true of our departed sister.

HENRY MATTHEWS.

Bosworth.—Albert A. Bosworth died at Princeton, Mass., March 29, aged 47 years, 6 months and 5 days.

Mr. Bosworth came to Princeton five years ago from Martha's Vineyard, where he was engaged in business as contractor and builder. He was a man of good judgment and of sterling integrity. His gentlemanly bearing, amiable disposition and neighborly kindness have won for him the esteem of all who knew him. He was an efficient member of our church in Princeton. He lived a consistent Christian life and died in the triumph of the Gospel.

Funeral services were held at his late residence on Saturday, March 31.

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Review of the Week.

Tuesday, April 24.

- Southern Illinois miners join the coal strike.
- The National Senate refuses to give Coxey a hearing through the Finance committee.
- In Greece 220 lives lost thus far by the earthquakes; large fragments fall from the Parthenon.
- Death of Jesse Seligman, the New York banker.
- Four Negroes taken from the jail in Tallulah, La., and lynched.
- The new swift cruiser "Columbia" put in commission.
- Carnot, the anarchist, arrested in London, reveals plots to blow up the Royal Exchange.
- Sixty-five cases of cholera at Lisbon.

Wednesday, April 25.

- The Wellman polar expedition starts from Norway.
- Death of Wm. McGarrahan, who for the last thirty years has haunted the national Capitol pressing his famous claim.
- Boston school pupils to be allowed to form anti-cigarette leagues.
- Senator Mills makes the closing speech in the great tariff debate.
- The House passes the Post Office appropriation bill.
- The strikers on the Great Northern refuse arbitration.
- Many prisoners of war in Brazil decapitated.
- Ohio grants women the right to vote in school elections.

Thursday, April 26.

- The Montana "Commonwealers" seize a train, but are surrounded by U. S. troops; Gen. Frye's "army" burn railroad property; another contingent has a sharp fight with a marshal's posse.
- By the will of the late Sarah Parker, Radcliffe College receives \$150,000.
- The strike in the coke region, Pa., becomes general.
- Troops fire upon striking mobs in Poland.
- Death, in Washington, of Gen. R. S. Granger, U. S. A., a veteran of the late war.

Friday, April 27.

- Robbers clean out a private bank in Thompsonville, Conn., in broad daylight; about \$1,500 taken.
- Anti-vaccination bill killed in the Rhode Island Senate.
- Carbine and rifles sent to Washington from the Springfield armory; the District of Columbia police preparing for an invasion; Frye's contingent arrives at Indianapolis on a stolen freight train; the Montana army arrested by U. S. troops.
- In the House of Commons the Home Secretary proposes the disestablishment of the Church in Wales.
- Secretary Herbert to appoint a board of experts to investigate armor-plate frauds.
- Senator Morgan's Nicaragua Canal bill introduced into the House; the House passes the Consular and Diplomatic appropriation bill.
- In Lisbon there were 235 new cases of cholera yesterday.
- Death of Theodore Metcalf, the well-known druggist of this city.
- The Massachusetts Episcopal Diocesan Convention votes to divide the diocese.

Saturday, April 28.

- Four Negroes in Madison parish, La., hunted down by bloodhounds and lynched by a mob.
- Labor riots continue in Russian Poland; 40,000 men on strike in Vienna.
- More earthquake shocks in Greece; several towns completely destroyed.
- The birthday of General Grant celebrated in many places.
- Death of Dr. Albert Day, for thirty-six years superintendent of the Washingtonian Home for Inebriates in this city.
- Harvard victorious over Yale in the forensic debate at New Haven.
- General strike on the St. Paul division of the Great Northern road.
- More than 3,000 armed miners invade Toluca, Ill., to coerce men who refused to strike; they find the mines closed.
- The Maine Central road making sweeping reductions on account of the falling off of business.
- Death of ex-Gov. Berry of New Hampshire in his 96th year.

Monday, April 30.

- Women win an election at the polls for the first time in the city of Newburgh, N. Y.
- Gov. McKinley sends troops who capture the Galvin Coxeyites who had seized a train at Mt. Sterling, O.
- Emilie Henry, the anarchist, sentenced to death in Paris.
- Burning of the St. Charles hotel in New Orleans.
- Explorer Wm. Astor Chanier arrives in Cairo.

- The Lyons (France) exhibition of arts, sciences and industries opens.
- About three hundred cases of small-pox in Chicago, and the disease spreading.

THE VALE OF MINNEKAHTA

Is the title of a beautifully illustrated booklet recently issued, descriptive of the Hot Springs, South Dakota, and the efficacy of their waters for the cure of rheumatism, neuralgia and kindred diseases. Copy of this pamphlet will be mailed free by W. A. Thrall, General Passenger Agent Chicago & North-Western Railway, Chicago, Ill., upon receipt of request, enclosing two-cent stamp.

Advertise for summer boarders in the Boston Transcript. Send to that paper for rates and all information regarding the matter.

One of the new and elegant steamers, "Kennebec" and "Sagadahoc," of the Kennebec Steamboat Company, will leave Lincoln Wharf, Boston, at 6 P. M., Mondays, Wednesdays, and Fridays, for Bath, Richmond, Gardiner, Hallowell, and Augusta, Me., connecting at Bath with steamers for Boothbay and all points in Boothbay Harbor. Returning Tuesdays, Thursdays, and Saturdays, leaving Augusta at 1 P. M., Hallowell 1:30 P. M., Gardiner 3 P. M., Richmond 4 P. M., Bath 5 P. M., connecting with steamers from all points in Boothbay Harbor and arriving in Boston at 5 A. M. the following morning, in time for the first trains on all roads.

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NOTES FROM CAWNPORE, INDIA.

Rev. H. Hoskins, Ph. D.

THE advance movement now in progress in North India is a cause of wonder to missions conducted in the old style. So many missionaries think that they must begin their work among the higher classes; they must have day schools for the young and large and costly churches in western style to bring the Gospel to bear on the educated classes; but in the new advanced movement we give very little attention to attractive architecture, we put little trust in secular education or an evangelizing agency, and we go heartily for any one, high or low, who will receive the Gospel message. When the poor and debased realize that we are determined to seek and save them, they turn to us in crowds.

For ten days I have been touring in villages south of the Jamna, where the Gospel has not been preached. In the past nine months we have baptized 150 persons, and now 600 are under instruction preparatory to baptism. As in revivals at home, we do not feel that our work is in vain if a good proportion of the converts remain steadfast to the end. We present the Gospel faithfully, and then expect men to receive it with good and honest hearts. Take an instance: A young man in a neighboring town heard the Gospel for two weeks, and then told his friends that he should become a Christian. They opposed this by all means, and finally his father told him that if he was baptized he should leave the house. He adhered to his purpose, and was baptized at home. His friends made it so hot for him that two weeks after baptism he left and went to a city forty miles distant and secured a position as house servant at four rupees per month. Two weeks ago he came back home and showed so much true love and zeal for spreading the good tidings that I was glad to employ him as pastor-teacher. He is with me in this trip. We are treating the sick wherever we go, and telling them that the kingdom of heaven is near at hand.

We are constantly preaching and answering objections and questions. This pastor-teacher who not more than four months ago came out of the darkness of heathendom, will in these ten days get a very good outline of the Divine plan for man's salvation. Already he has become quite an adept in translating my addresses into the rugged language of his own class of people. We came eighteen miles across the country

on poor roads yesterday. He rode a raw-boned pony that moved about as slow as New Orleans syrup in winter; consequently he did not find our camp at all last night, but went to the part of the city where his caste people live. Between eleven at night and seven in the morning he found time for rest and also to so explain the Gospel that three young men came with him this morning as inquirers.

We have had to treat many sick people today. Fever of various kinds and enlarged spleen demand most of our attention, but cases of asthma, dysentery and ophthalmia are frequent. Our preachers carry their medicine bags with them. I find it difficult to keep them well supplied, for although the medicine for a single preacher may not cost more than fifty cents a month, yet a dozen preachers in a year will use \$72 worth. There is a chemical factory in Cawnpore carried on by an English firm, and I am able to purchase of them at a very low price. I believe I can purchase medicines cheaper in India than in America; of course there are some remedies which are not made in India, and these must be imported.

Last Sunday I spent the whole day preaching in a half-dozen different quarters of the town. Two young men were strongly convicted, and are now enrolled as inquirers. The people of all classes give the best attention, and I am sure that immediate and large results would occur if we could permanently locate a worker here. I know of a good preacher who is available, but where shall I get the \$72 a year for his support? The missionary appropriations for our current work have been decreased eleven per cent. When God awakens tens of thousands and sends them to us, our resources should not be crippled, but, rather, they should be enlarged. Still, if we are blessed in the next ten years as we have been in the past five, our problem in India will be altogether too big for the Missionary Society to solve. We are compelled more and more to appeal directly to the home church.

Bishop Thoburn is nobly leading our hosts to victory. He has an excellent record as an evangelistic leader, and with all the heavy burdens resting on him he is ever ready to help in revival meetings and to lead the poor villagers directly to Christ.

New England Summer Resort Association.

WE are in hearty sympathy with the co-operative effort of representative New Englanders to display to the world more fully the attractions of New England, especially for the summer tourists. The organization of the "New England Summer Resort Association," with the purpose of opening in New York and other cities bureaus or offices for the dissemination of information concerning points of interest in New England, with the hotels and private boarding-houses near, is a movement so sensible and practical that we can only wonder that it was not inaugurated long ago. While the main object of this Association is to increase the summer travel to New England by calling attention to the scenic beauties, climatic excellence, and hotel and boarding-house accommodations, and also to encourage all home efforts to develop sanitary science and progress in all directions, yet all New Englanders will feel a lively and helpful interest in an enterprise which will aid in making the peculiar features of these States better known to the country at large. The Association is honored by the election of the following officers: President, D. J. Flanders; vice-president, G. L. Connor; secretary, T. J. Walker; treasurer, E. P. Ricker; senior counsel, T. H. Tyndale; board of managers: D. J. Flanders, Geo. L. Connor, F. E. Brown, F. E. Boothby, T. J. Walker, E. P. Ricker, Col. C. H. Greenleaf, A. D. S. Bell, T. H. Tyndale.

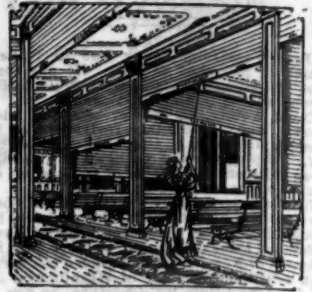
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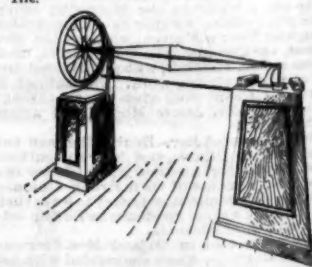
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